EASTER NUMBER, April 6, 1912.

The Living Church

Rev L M Robinson 31oct12
5000 Woodland Ave

The English Church Review

A monthly magazine for Churchmen

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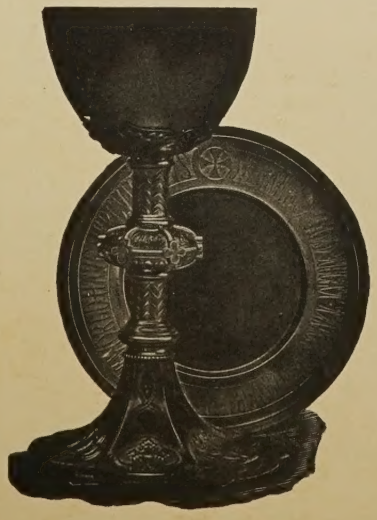

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The Living Church

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PRINCIPAL CONTENTS

DEVOTIONAL INTRODUCTION. Jesus is Lord 757
EDITORIALS AND COMMENTS: 758
"Mighty to Save"—Religious Training in Indian Schools—English Tithes Not Taxes—Day of Prayer for Church in China.
ANSWERS TO CORRESPONDENTS 760
AN EASTER GREETING. Helen Elizabeth Coolidge. [Poetry] . . 760
BLUE MONDAY MUSINGS. Presbyter Ignotus 760
ENGLISH NEWS AND THOUGHT. London Letter. John G. Hall . . 761
TWO BISHOPS CONSECRATED IN THE ORIENT 762
CHURCH MUSIC IN NEW YORK. New York Letter 762
MISSIONARY AND LENTEN ADDRESSES IN PHILADELPHIA. Philadelphia Letter 763
COMMENDATIONS FOR DEAN SUMNER'S PLAN. Chicago Letter. Tertius 764
SUNDAY SCHOOL EXHIBIT AT KENOSHA, WIS. [Illustrated] . . . 765
A PLEA FOR A WHOLLY FREE CHURCH 766
THE SPIRIT OF EASTER. Lilla B. N. Weston 767
THAT OTHER DISCIPLE. C. M. 767
DEPARTMENT OF SOCIAL SERVICE. Clinton Rogers Woodruff, Editor 768
CORRESPONDENCE: 769
Professor Nash on the Name (Rev. Custis P. Jones, Rev. C. H. Jordan, Rev. Frederick S. Penfold, Rev. Alanson Q. Bailey)—The Lenten Lectionaries (Rev. Leonard B. Richards, Rev. Guy P. Burleson)—Music in the Church (F. Eddy)—The Birthday of the Chinese Church (L. W. Monocal)—Re-Division of New York Dioceses (G. B. Cathers)—Relics of King Charles, Martyr (Scannell O'Neill)—Church Correspondence School (Irwin Tucker).
AN EASTER THOUGHT. Haywood Tupper 772
GIOTTO'S PICTURES OF THE PASSION AND RESURRECTION. [Illustr.] 773
THE TRIUMPH OF EASTER. Rev. J. B. C. Murphy 777
LITERARY 778
DEPARTMENT OF WOMAN'S WORK IN THE CHURCH. Sarah S. Pratt, Editor 779
EASTER. Grace Coolidge. (Poetry) 780
ON EASTER EVEN. Rev. W. C. E. Newbolt 780
PERSONAL MENTION, ETC. 781
THE CHURCH AT WORK. [Illustrated] 783

MEN TALK about the indignity of doing work that is beneath them, but the only indignity that they should care for is the indignity of doing nothing.—*W. R. Haweis.*

JESUS IS LORD

FOR EASTER DAY

SUPPOSE yourself to have been one of that little band of loyal disciples that companied with Jesus during His earthly ministry. One day, as you were going about your usual work, He had come upon you. There was some talk with Him. He bade you follow Him. At first you did not know, perhaps did not greatly care, just what or who He was; it was enough to know Him as glorious friend and inspiring leader.

With Peter and John and the rest, you wandered about after Him through the pleasant Galilean country or over the rough Judean hills; camping by the wayside or partaking of the hospitality of the friendly dwellers in the towns. You saw and assisted in His works of mercy; now and then you caught some flash of His mysterious, superhuman power; you heard His talk, His sermons, and came gradually to feel that His plans were deeper and more far-reaching than at first you had realized; you felt that God was behind His mission. Then had come darker days: the disapproval of the authorities deepened into opposition; the common people heard Him less gladly, and His own grew impatient and restless. Then the false hopes that were raised by the triumphal entry into Jerusalem! And then, in swift succession, the awful events of that last week—the mysterious Passover Supper, the agony in Gethsemane, the betrayal, the arrest, the mock trials, the bitter insults. And at last you beheld them bring Him forth and crucify Him between two common thieves of the city prison. True, He had foretold such an end for Himself, but you had not believed Him, you had not thought it possible. You fled in terror, heart-broken with sorrow and disappointment; mourning a lost cause and a well-loved friend.

Then on the Sunday, as you were gathered perhaps in sad converse with some of the little band of His followers, the news—the incredible news—came that He had appeared to the two Marys, risen from the dead, and had bade them tell His disciples to go before Him into Galilee. And then within the next few weeks you heard on all sides within that little band of brethren of the successive appearances of the Risen Lord.

If you can follow with a genuinely sympathetic imagination some such undoubted experience as has been sketched, you will understand somewhat more fully than one commonly does what the Resurrection meant, what it still means. It was the indisputable witness that Jesus had come from God, that what He had taught was God's truth, and that what He had made known was God's will. It meant that though for His own deep purposes He had submitted to these evil powers that sought to destroy Him, that His was life that could not die; His was truth that would not down; His way a way for them to follow that led to God. It opened the eyes to the nature of His mission—no passing revolution in the Jewish state but a world-wide empire of righteousness and truth. It taught one's own place in that mission, became the pledge of His followers also rising from sin, from weakness, and from death.

The early Christians summed up their faith in the Risen Christ by a single phrase—"Jesus is Lord": the Lord of Heaven, who in the bosom of the Father is ever reconciling men to God; the Lord of life, which He will give more and more abundantly to those who will unite themselves with Him in sincerity and truth; the Lord of hope, in whom lieth all our hope of peace in this world and the next; the Lord, possessing whom, did we but know it, we possess all, and could say with Saint Paul, "Yea, I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord . . . that I may win Christ and be found in Him, not having my own righteousness . . . but the righteousness of God; that I may know Him and the power of His resurrection."

L. G.

CHRIST is risen! We learn this from no dead past. Our hearts proclaim it; the sun emblazons it; angels are standing beside new-made tombs to-day and pointing upward, even though our own tombs are still filled and our hearts retain their sorrows. But Hope lives because Christ is risen; Love lives, because He is alive forevermore. Awake, mourners; awake, Christian people, and praise Him, the first-fruits of them that sleep!

"MIGHTY TO SAVE"

THE Resurrection of Our Blessed Lord is the one great fact of Christianity, and, therefore, the one great fact of human history. From the doubts that have been cast upon it by unbelievers in every age, one might be led to imagine that it is a poorly attested fact. But so far from being a poorly attested fact, it is the most absolutely attested fact in the history of the world.

In regard to many other facts we may say that they are unimportant; that is, that so far as we can see, the world would have been little better or worse if those facts had not occurred. But in regard to the Life of Christ on earth and the crowning fact of that Life (namely His Resurrection), it is a matter of crucial importance to know whether it happened or not. Even when we come to consider the great "decisive" events of history, such as were so interestingly set forth by Professor Creasy a generation ago, we may say that their importance is only relative. If circumstances had varied, even slightly, at any one of these crises, the Divine Ruler of events might have made the ultimate destiny of each nation concerned to work out to the same end through other events, however unimportant in themselves.

But the Resurrection of Christ our Lord (as the crown of His Incarnation), is the one absolute fact without which mankind, which is now a saved, satisfied, progressive race, would be a lost, unsatisfied race. When our Blessed Lord, in His parabolic discourse, spoke of Himself as the "true Vine," He did not mean to say that the thousands of natural vines, bearing their rich clusters on the hillsides of Judea, were not genuine vines, fitted for the worthy uses of the vine. But He did mean that all their fruitful uses were temporary and vanishing, that each vine would serve its purpose and decay, and that new vines must take their place to refresh and gladden men. But He was to be the abiding Vine, always fruitful, forever giving gladness and life to His branches; for He said further on in this very connection, "I am come that they might have life, and that they might have it more abundantly."

In this sense we are right in saying that our Lord's Resurrection is the one abiding fact in the world's life. First, because the life of the world, and especially the life of mankind, came from Him, and still comes from Him. "In Him was life, and the life was the light of men." And when this life of the eternal Son became joined to humanity, when He was made Man, it was the life of men in a close and more intimate sense than ever before. Becoming incarnate, He identified Himself with human conditions and experiences, living as the perfect Human at every point (excepting nothing, avoiding nothing), going down with us and for us to the bitterest death of rejection and shame. "He tasted death for every man."

"The third day He rose again," means that He came back alive as completely human as when He died. God the Son is as completely human in the glory of Easter morning as on Good Friday afternoon, as completely human on the right hand of the Father now as when He cried "I thirst." The "eternal purpose" of God to make Himself one with us is not only eternal in the ages past before time was, but eternal in the ages to come, when time shall be no more.

This is what gives its power to the Resurrection for us to-day. It is the one ideal, perfect, abiding fact of the universe. All the "Evidences of Christianity" which prove the fact as the best authenticated fact of history only touch on the edge of the subject. As a fact of history this fact carries with it infinitely more than any other fact of history could. For the question must come to any thoughtful mind, "Who was it that rose from the dead?" The all-satisfying answer is, It was God the Son; He who said before He suffered, "No man taketh My life from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again." And the same One said to His beloved one in Patmos, "I am He that liveth, and was dead; and behold I am alive for evermore."

It has often been remarked that the Passion of our Lord is described in minute detail by the Evangelists, while the Resurrection is only mentioned as having happened. This, no doubt, is largely owing to the fact that His supreme act of atonement, of dying love, is in the minds of the Evangelists so full of precious meaning at every point. But His Passion was an act and not a state. It was a fact that in its historical nature could not be continuous. His death forever passed away in the joy of Easter morning. His Resurrection, on the other hand, was but the mark of an unending condition—He is "alive for evermore."

He, in His blessed humanity, is crowned with glory and honor for ever, as the reward of His humiliation and death on earth. But Jesus our Lord is on the throne of Heaven, not only as the reward purchased for His own humanity, but purchased for all humanity. "Mighty to save," as the prophet says; with power to impart that same glorified, undying humanity to all His brethren. "He is not ashamed to call them brethren." "To him that overcometh," He says in the apocalyptic vision, "will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne."

Furthermore, the Resurrection of our Blessed Lord means that His human soul came back of its own accord, and by His Father's will, and joined itself to His sacred body, lying sweet and uncorrupt in the rich man's tomb; so that the complete Man came forth, glorious and undying, into the sunshine of Easter morning. St. Paul speaks of Christ as the "first fruits." This fills us with healthy optimism about ourselves as real, every-day men and women. The Creed is full of common sense. The complete man is not an etherealized spirit, but consists of soul and body united.

What change passed upon our Saviour's human soul in His Resurrection we do not clearly know, but Apostle and Evangelist alike emphasize the change in Christ's body and ours. It was the same body that had been bruised and marred and pierced in the Judgment Hall and on Calvary; the familiar features were there, the same dear voice, the same little gestures; the wound prints in His hands and feet were there, the great gash made by the soldier's spear. And yet, it was all so different; bright, shining, unearthly, appearing and disappearing—in a word, glorified. It had been sown in dishonor, it was raised in glory; it had been sown in weakness, it was raised in power; it had been sown a natural body, it was raised a spiritual body.

May it not be that much of the weakened hold of Christ's religion upon many in our day has been owing to the neglect of this very point in the Creed? When we say, "He rose again from the dead," by "He" we mean the completely human Jesus, body and soul; as the Catholic Church so plainly bids us proclaim, "I believe in the Resurrection of the body" (sometimes, as in the Visitation of the Sick, even put, "Resurrection of the flesh"). We every-day people know how real a part of us the body is; how the weak or pampered body can hinder the soul, and how the strong and disciplined body can sustain and help the soul. An etherealized and denatured theology, giving the feeling of a phantom Christ, does not meet the need of our wholesome humanity.

When St. Paul speaks of "laying hold" on the hope of eternal life, he seems to be reaching out a hand of flesh and blood to grasp the warm human hand of Christ his Lord. The body that sins so grievously here is not to be cast aside as an unclean garment, but is even while here to be purified and sanctified by union with the risen body of its Saviour, and is one day to rise glorified even as His body is glorified.

The Resurrection of the complete Christ was for the salvation and sanctification of the complete man. This gives a hopefulness to each one for himself in the overcoming of little sins of the flesh as well as great, for Christ lives in my body now. Moreover, it gives one patient charity in helping others who have fallen into grievous sins of the flesh, for this is the will of Him who is the "first fruits," that their souls and bodies should rise glorious in the Resurrection at the end of time. Nay, what a spiritual motive it gives for such seemingly small things as cleanliness in our own bodies and for scrupulous respect for the bodies of others.

In former generations the whole question concerning our

Saviour's Resurrection seemed to be one of historical evidence. So Paley and West and others marshalled their proofs, and examined the witnesses, and compared the records. And good proofs they were, and are still, for those who have the time and disposition to study them. But, spite of all the proofs, Hume sneered, and Paine mocked; for proof is no proof to those who do not wish to be convinced and convicted.

The old argument was that the Resurrection is true because it can be shown to have happened. But to-day while we do not ignore the historical argument, we recognize the fact that all the proofs in the world are of no importance to those who feel no need of them. So we have come to emphasize the proof from human needs as supplementing and making real the historical proofs. Any man who looks at his life seriously is glad to be permitted to believe that there is a life beyond, where all the good that is so incomplete in this life may be made forever good, where all the longings and struggles for an unattained perfection can be continued unto perfection, where all that here looked towards God but could not fully reach Him may reach out and be satisfied in Him.

We, earnest, honest souls, are glad to have it shown to us, by the very existence of God's Church on earth, by the very recurrence of each weekly Lord's Day, that the eternal Son—the Man Christ Jesus, our incarnate God—did rise complete and glorious from the dead. We feel that, if there is a God, He (being God) would wish to come and save us. In the blessed Gospel story we read and believe that He did come to save us. And in the life and institutions of His Holy Church we see and believe that He is still here on earth, "mighty to save." Because I need Him "I know that my Redeemer liveth."

Religious Training in Indian Schools

A RATHER serious condition exists in various parts of our Indian Reservations through the policy of the Government in taking over, some ten or fifteen years ago, a number of schools that had been founded and originally maintained by Roman Catholics and in maintaining them since that time as Government schools.

A recent order was made by the Commissioner of Indian Affairs, requiring that—

"In Government schools all insignia of any particular denomination must be removed from all public rooms, and members of any denomination wearing distinctive garb should leave such garb off while engaged at lay duties as Government employees. If any case exists where such employee cannot conscientiously do this, he will be given a reasonable time, not to extend, however, beyond the opening of the next school year after the date of this order, to make arrangements for employment elsewhere than in Federal Indian schools."

The reference in this order is, of course, to members of Roman Catholic Religious orders in their usual habits, including sisters wearing the sister's garb. It would seem as though the good sense of all who appreciate the necessity for separation between ecclesiastical and civil institutions would show to all Americans the wisdom of this requirement, contained in an order under date of January 12, 1912. It appears, however, that this order was rescinded and reversed by President Taft as soon as it came to his attention, and without giving the opportunity to missionary bodies of any sort, who might, presumably, be considered to have some knowledge of conditions in the Indian field, to express their view. It appears further that the President received and discussed the matter with the Rev. Fr. Ketcham, the head of the (Roman) "Catholic Bureau of Indian Missions" in Washington, and that after that personal conference, his order reversing that of the Indian Commissioner was issued; and that in spite of the fact that the "Home Missions Council," in which more than twenty non-Roman missionary boards are interested, had asked by telegram to be permitted to present its view in case the Commissioner's order was to be reconsidered.

Of course the real question at issue in a matter of this sort is only superficially that of the Religious dress, though that is not unimportant. The more important question is whether the Government ought to maintain at its own expense, schools that in fact, whatever be the outward pretensions, are Roman Catholic "denominational" schools.

Up to about fifteen years ago the Government policy was to give aid by appropriation to "denominational" schools, including our own, for the training of Indian children, on the general ground, in which Christian people largely agreed, that such schools could better be administered by religious bodies than by the Government with its necessary limitations as to religious teaching. With changed conditions and with the feeling that this policy was leading to permanent unsatisfactory results, a beginning was made about fifteen years ago whereby Government appropriations for these purposes were lessened annually and finally stopped. This made it necessary in our own Church missions to close two of our Indian schools in South Dakota, by consolidating four into two. Other religious bodies found other solutions of the problem, and a considerable number of Roman Catholic schools—possibly some of the other bodies as well—were surrendered to the Government outright. It appears now that in taking over these schools, the Government has continued to use the members of religious orders as teachers, and has at least not prevented the giving of "denominational" instruction in the school building, within hours that are not technically school hours, but in fact at such times as all the children, Roman Catholic and non-Roman alike, were in attendance.

Precisely what influences brought about the order of the Indian Commissioner relating to religious garbs in the schools does not appear, and it may plausibly be argued that the question ought to have been taken up upon a broader basis than that merely of the teacher's dress. If that consideration alone animated the President in reversing Mr. Valentine's order, there will be something to be said for his position, although even then one feels that sufficient opportunity should have been given the representatives of the mission boards to present their view. We cannot escape the conclusion, however, that the whole matter of the administration of these former "denominational" schools that were taken over by the Government and have since been adminstered with the aid of members of religious orders and by other teachers that had formerly been representatives of "denominational" boards, should have very careful reconsideration. We quite recognize the importance of religious teaching for all children, and especially for those who are so near to paganism as our Indians are; but if we must choose between the two, it would, in our judgment, be better to restore avowedly the old-time policy of Government aid to religious schools for which the various religious bodies themselves were responsible, than, under color of Government schools, to give religious teaching in the interest of a single religious body.

It is difficult to present a condition of this sort without running the risk of arousing violent religious animosities which are better allayed; but we venture to submit to the President the desirability of taking up by experts the whole question of the administration of Indian schools that were once under religious control, and after hearing representatives of all the interests involved, coming to a determination in such wise as may be in accord with the established American policy with respect to the separation between Church and State; while at the same time giving opportunity to any religious bodies that may be willing to undertake the task, to give that religious teaching which the Government is, by its very character, estopped from giving.

We deem it important that the American people be not left to choose between two such horns of a dilemma as secularism or denominationalism in the schools. The Government has no right to present such an alternative to the public conscience. A third way is the secularized school with opportunity to any religious body to give separate instruction, employing for the purpose other than public school teachers, and, if the religious instruction be given in the school building, separating it entirely from the other sessions. This policy is one that can, in fact, be carried out, if the Government will lend approval to it.

Day of Prayer for Church in China

THAT is a happy suggestion of one of our correspondents, that the 18th of April, upon which autonomous organization of the several Anglican missions into one general synod of the Holy Catholic Church in China is to be effected, be observed by American Churchmen as a day of intercession for that Church, which begins its national existence, as did our own, side by side with the beginning of the republic. Never was missionary work more important than is that in China to-day; never did a newly organized national Church more urgently require sympathy and prayer from all the Church.

"We are members one of another." What concerns our

brothers and sisters in China, concerns us. God bless them in their new venture!

RECURRING once more to the unhappy confusion between taxes and tithes in England, which led the *Outlook* to make and then to defend its recent unfortunate assumption that the latter constitute a tax upon English land owners, it will be remembered that our contemporary cited the *Guardian* as its authority, quoting a passage that did not, in the slightest degree, justify the *Outlook's* inference.

English Tithes Not Taxes

One of our correspondents thereupon wrote the editor of the *Guardian*, asking the direct question whether the tithe was to be esteemed a tax, as the *Outlook* had declared. The following is his reply, which, though not written for publication, is in no sense confidential:

"THE GUARDIAN
29, King St., Covent Garden, W. C.

"Dear Sir: March 2, 1912.

"I beg to acknowledge with thanks the receipt of your letter of February 12. There is not the smallest atom of truth in the statement that Nonconformists and Roman Catholics in England are taxed for the support of the Anglican Church. And it is absolutely certain that no statement to that effect has ever appeared in *The Guardian*. I can only imagine that the *Outlook* has been misled or has misunderstood something. If I could see the statement which originally appeared in the *Outlook* I might possibly be able to throw some light upon the manner in which the mistake arose.

"I am, dear Sir,
Faithfully yours,
(Signed) I. Penderel Brodhurst,
Editor."

Thus according to the *Outlook's* chosen authority, the *Outlook* is wrong. We now express sufficient confidence in the editor of the *Outlook* to declare our belief and expectation that he will promptly make reparation for the unhappy and unnecessary blunder which first appeared and then was defended in his editorial columns. It is simply a fact that English "tithes" are not taxes. We assume that the *Outlook* is ready to learn and desirous of correcting its own mis-statements.

ANSWERS TO CORRESPONDENTS

B. Q. D.—Question stated: A (male), age 16, marries B (female), and is divorced by his wife within a few years for cruelty. Both afterward re-marry. A, having lived an exemplary life with his second wife for several years, being now in middle age, and declaring himself to have been absolutely ignorant of the Church's law in re-marrying, applies for confirmation. May he be confirmed?

Answer.—Our American canon law does not deal with the question, and therefore one is thrown back upon old canon law; according to which it is difficult to see how the party could rightly be admitted to the sacraments while he continued to live as married to one whom the Church could not view as his lawful wife. But in the present disorganized condition of the Church's discipline of the laity, the case might be submitted to the Bishop for further enquiry and decision.

S. L. M.—The rubric directing the congregation to "stand" during the *Gloria in Excelsis* should, in our judgment, be literally obeyed; but the intent historically was probably to provide, not that they should not kneel, but that they should not sit. Those who kneel, therefore, violate only the letter of the law rather than its spirit; but we know of no good reason why it should not be observed in the letter.

H. A. P.—(1) There are no available statistics to show the proportion of churches that would be termed "ritualistic" and the term itself is a very vague one. In an enquiry confined to the larger cities, in 1901 (analyzed in the *Living Church Annual* 1902) it was found that out of 553 representative churches, 199 (36 per cent) had altar lights. The proportion has probably increased very considerably since then.

G. G.—The purpose of the Sanctus Bell was to attract the attention of worshippers to the particularly solemn features of the Eucharist, at a time when it was celebrated in a foreign tongue. When a priest celebrates in English and with an intonation that may be "understanded of the people," it would seem to be unnecessary and therefore anomalous; but not an unlawful addition to the service.

Priest.—(1) We think there is no translation of any Anglican Prayer Book into modern Greek.—(2) We know of no rule fixing the place of the priest at the grave during a burial; though it would seem natural, where convenient, that he be at the foot, facing the head of the corpse.

Questioner.—It is customary to strip the altar bare for Good Friday. This would apply to a side altar not immediately in use as well as to the high altar.

The things pertaining to God are much more important than the things pertaining to men, for they are things which concern your soul, which is immortal. . . . In the things pertaining to this life a man can to certain extent manage for himself if he likes, but the things pertaining to God, no man can handle properly himself. You can not be your own saviour. You can not forgive your own sins. You can not blot out one single sin that is set down against you, and one unforgiven sin is enough to destroy your soul forever.—*F. S. Webster.*

AN EASTER GREETING

A wreath of roses, dear, I send,
All fragrant with my love;
And, with them twined, are lilies fair
To bid thee look above;
To-day is Easter, when the stone
From grief is rolled away,
A Risen Lord, in Galilee,
Would meet us each to-day.

A wreath of cypress is not meet
To deck an open Tomb,
For all the garden's wealth, we long,
Where once He lay, should bloom;
Lo! this is Easter! Lift thine heart
In joyous, fervent praise.
The promise of the life to come
Should crown this day of days.

Helen Elizabeth Coolidge.

BLUE MONDAY MUSINGS

OF all Easter promises in the Old Testament, is any so true and perfect as Hosea's "After two days will He revive us; in the third day he will raise us up and we shall live in His sight. I will ransom them from the power of the grave, I will redeem them from death"? This most wonderful and consoling word is uttered, in the midst of awful warnings and anathemas, to a nation bruised and afflicted, torn and smitten. And we who, because of our sins, have been keeping Lent, we take this glorious reassurance to ourselves, as a prophecy, a promise, and a triumph song, now that Lent has flowered into Easter's perfection of beauty. A prophecy first, though by God's mercy long ago fulfilled. For Christ speaks here, in the person of His people. A dark and mysterious saying it must have seemed, to those who first heard it, though doubtless they were able to grasp at the comfort it contained. It speaks of death and a new life after death, a life which, being "in God's sight," *i.e.*, in the Beatific Vision, shall know no end. And this is defined very closely in terms of time: "After two days, in the third day."

There was never any literal fulfilment to Israel itself Nay, even the shadowy fulfilment, as of a restoration of earthly glory, was not for the ten tribes to whom Hosea was speaking. But we take it strictly and precisely of One who is the Head of Israel, the Head of Mankind; and we joy to find how marvellously God's Word abideth sure. "Two days," indeed, must pass: the dark shadows of Good Friday, and the hushed repose of Easter Even: and then comes "the third day," whereon our Lord rose again from the dead, *"according to the Scriptures,"* according to these ancient Scriptures of the Old Testament as well as according to the Gospels and the Epistles. With God all things are present; there is no past nor future. Why, then, should we doubt that God may share His knowledge with chosen men, for some sufficient purpose, when it pleaseth Him?

And so we do not hesitate to take this as an absolute prophecy of the world's supreme and central event: we rejoice unspeakably and know how God, the Hope of Israel, let not His Servant be disappointed of His hope, but did indeed raise Him up the third day to live evermore in the sight of God the Father. Hence our Easter: Christ is risen from the dead, and become the Firstfruits of them that slept: therefore let us keep the Feast.

But there is more than *prophecy* of Christ's Resurrection. That Resurrection is a historical fact—the best attested fact of any in the whole generation which witnessed it. But it is more: it is a present *power* to-day for each of us, even as we believe that "in Christ shall all be *made alive.*"

And so we have, besides, the *promise* made explicitly, in the Name of God Himself, to all His People: "I will ransom them from the power of the grave; I will redeem them from death." And this promise is made unreservedly; "Repentance shall be hid from Mine eyes." "With God is no variableness neither shadow of turning," as to this blessed purpose.

Death, the grave, and Hades, the power of the grave, do indeed overshadow human life. *Mors communis omnibus,* the proverb saith; there is no escaping its inevitable day. And *fear* of death, as of an intruder, is natural in some sense, and right. But servile fear, blind, paralysing terror, is awful; and from that fear of death, Christ redeems us by His death. Not extinction, but a true Pass-over, from life on one plane to life on a plane yet higher: death means that to the Christian.

So, too, the thought of the grave is chilling. "Pleasant is this flesh"; and he would indeed be morbid and unwholesome who could contemplate unmoved the prospect of its corruption. Even evergreens and flowers cannot conceal cold earth and creeping things; but since the morning when the angels bade the holy women see the place where Jesus no longer lay, the grave is not able to terrify us. We know what blossoms grow in that Garden; and we look for the Resurrection of the flesh, the restoration in glory of our bodies; ours because indwelt by our spirits, and therefore identical with those we wear now, though not necessarily composed of precisely the same particles of matter. Easter tells us, not of the immortality of the Soul, but of the immortality of the whole man: "Thy dead men shall live, together with My dead body shall they arise. Awake and sing, ye that dwell in dust, for thy dew is as the dew of herbs, and the earth shall cast out the dead."

But there are those who fear, not so much death itself, or even the grave, as a strange, vague region beyond—a "twilight of the gods." Death and the grave are part of nature as we know it; but this formless, unknown no-man's-land, the place of departed spirits, that is beyond nature as we know it—and men shiver at the thought of "the undiscovered country"; ah, no longer undiscovered, since Jesus descended into Hades; no longer the valley of Achor, a valley of the shadow, but the Door of Hope, since He ransomed us from the power of the grave.

Even the spirits in prison heard the preaching of the glorious Gospel of the Resurrection—the preaching of deliverance to the captives; and the everlasting doors lifted up their heads to let the King of glory in.

We take the whole promise to ourselves: He is our Brother; "He is not ashamed to call us brethren," and being our nearest Kinsman, He ransoms us, He divides His own inheritance with us. And His perfect love casteth out even this threefold fear.

So, we are bold to join in the Easter triumph-song, to take upon our lips the Alleluia hushed now these seventy days: though death and the grave threaten us, we challenge them victoriously: "O death, where are thy plagues? O grave, where is thy destruction?" Easter is the Feast of universal restitution; it is God's own attestation of the poet's word, "There shall never be one lost good."

God, who wrote warnings upon the walls of a king's palace, such as only the master of the Magians could interpret, has inscribed this Alleluia where even the little children can read it—in the sunlit glow of this perfect April morning, in the flaming glory of the tulips and hyacinths whose incense surpasses what we offer; in the marvellous palingenesis of Spring "The Winter is past, the rain is over and gone, the flowers appear on the earth, the time of the singing of birds is come."

"Love is strong as death"; strong, aye, and sevenfold stronger; for by man came death, but Love is God.

And so we have a good hope because of God's Word through Hosea, His Prophet. The prophecy is fulfilled; so will be the promise; because Jesus is victorious over death, the grave, and hell. Wherefore, sing unto the Lord, for He hath triumphed gloriously!

"LOVE IS STRONG AS DEATH"

"Death, thou art strong!" the Magdalene sighed.
The darkness lingered, and no rose of flame
Lightened upon her as she sadly came
Within the Garden, that first Easter-tide,
To lap in precious balms the Crucified.
She had loved much, and that had cleansed her shame,
Jesus had coupled pardon with her name.
But now she trembled; would that grace abide?

Ah, Mary, weep no more; thy Lord and ours
Hath bound strong death, set all his captives free,
And bid them wake and sing, in dust who dwell.
The heavenly Gardener covers earth with flowers
In pledge that Love is strong as death; and we
Even through blinding tears His Face can tell.

Presbyter Ignotus.

What we need most is not so much to realize the ideal as to idealize the real.—*F. H. Hedge.*

ENGLISH NEWS AND THOUGHT

Particulars of the New Russo-Anglican Relations Society

LORD HALIFAX'S NEW BOOK REVIEWED

Archbishops Invite Prayer in Strike Difficulty

OTHER RECENT HAPPENINGS IN THE BRITISH ISLES

The Living Church News Bureau
London, March 19, 1912

With reference to the society officially formed in the Russian Church which corresponds in aim to the Anglican and Eastern-Orthodox Churches Union, the *Church Times'* correspondent writes that the name under which the sanction of the Holy Synod, the governing body of the Russian Church, was obtained for the newly formed organization is one which it is difficult to translate accurately and concisely into English. The word for "Union" has been disallowed, and in its place there has been substituted a word which makes the title run: "The Society of those zealous for the drawing nearer together of the Anglican and Eastern-Orthodox Churches." "The title thus translated," says the correspondent, seems clumsy, "but in effect and meaning it is really a closer expression of the aims of its members than that of the older society in England." It has been accorded the support of many eminent men in Russian Church circles, as the list of its honorary members shows. Among these are the Metropolitan of St. Petersburg, the Archbishop of Riga, the Archbishop of Finland, the Bishop of Yakutsk, the Bishop of Holm, and M. Sahler, Procurator of the Holy Synod. At the first general meeting a strong committee was elected, and Bishop Eulogius of Holm was subsequently elected president of the society and M. Nicholas Lodygensky a vice-president. It was arranged that there should be brief lectures on (*a*) The *Filioque* Clause, (*b*) Anglican Orders, (*c*) English Parochial Organization, (*d*) The Revival of Monasticism in England. These lectures are in preparation for the "great event" of this first season, the coming of the Rev. Father Puller, S.S.J.E., who is to deliver, it is hoped in May, a series of four lectures on the English Church, under the auspices of the Russian society. The arrangements for his going have been made through the Rev. H. J. Fynes-Clinton, secretary of the sister society in England, and so notable an event is being looked forward to with much pleasure by the Russians.

"Leo XIII. and Anglican Orders"

The *Times* newspaper of the 14th inst. devoted nearly a column and a half of its "Literary Supplement" to a review of the book published last week by Messrs. Longmans, which has so long been eagerly awaited by many persons in Church circles—namely, *Leo XIII. and Anglican Orders,* by Lord Halifax.

A year ago, the reviewer says, the Rev. T. A. Lacey, in *A Roman Diary,* threw a flood of light upon the Vatican's denial of validity in the Orders conferred by the English Church—"One of the most deplorable pages in the history of the Roman Curia, whose interests selfish partisans have so often sacrificed to their own." His very interesting work, however, "left in the shadow" the motives which induced Leo XIII. to give that denial, "so astounding to those who had formed their estimate of the Pontiff from his previous record and never dreamed that he could possibly belie it." Continuing, the reviewer says in part:

"Lord Halifax now brings out the facts more clearly, for, as he says, 'no one is in a position to give so complete an account of those facts as I am'; but even he does not fully solve the problem. On the one hand he sets before us, in the course of the correspondence forming the bulk of his book, the familiar figure of the grand old Prelate whose extraordinary qualities exacted universal admiration. Later on the book shows him in an entirely different light, as the wrecker of the work in which he himself had taken the initiative. [Here follows a quotation giving Lord Halifax's own explanation of the phenomenon.] From the details given by Lord Halifax, and especially from his summary of the case stated on the side of Cardinal Vaughan in a pamphlet called the *Risposta,* the reader will be able to judge to what extent the Pope's decision was, or was not, obtained on this occasion by means of obreption or surreption. On one point at any rate it seems incontrovertible that the Cardinal and those who acted with him led the Pope into error, entirely misjudging the effect of the policy they urged upon him." The reviewer concludes in part as follows: "The most consoling part of the lamentable story is the chapter in which the author reviews the situation and speaks of his hopes for the future. He shows that the conclusions of the Bull pronouncing Anglican Orders invalid are based upon historical considerations, and fall to the ground if these

are proved inaccurate, that the cogency of the Bull is by no means obvious, that infallibility cannot be claimed for it, that it has strengthened, instead of weakening, the Church of England, and that it has led to better relations with the Greek and Russian Churches."

The Archbishops of Canterbury and York again last week sent a letter to all the diocesan Bishops of England and Wales, which began as follows:

Day of Prayer for Strikers

"The threatened continuance of the industrial strife, and the consequent increase of widespread confusion and distress, seem to us to call for the appointment of a Day of Humble Prayer and Intercession throughout England and Wales."

They therefore authorized for their own dioceses, and they recommended for other dioceses in the two Provinces, the observance, under due authority, of last Sunday (Mid-Lent) as such special day of prayer. Special forms of prayer and intercession were issued. The Archbishop of York delivered an address in the parish church of Sheffield last Sunday on the strike, and it may be taken to represent, I think, the great preponderance of sane opinion in the country on the subject.

It seemed only Christian, he said, that every laborer should be entitled to the minimum upon which it was possible for him, having regard to the class of industry to which he belonged, to live a decent human life and maintain a decent home. The masters, on the other hand, were entitled to ask that they should have adequate safeguards for securing a minimum profit and a sufficient output, and that they should not be perpetually harassed in the conduct of a great industry by breaches of agreement and constant confusion. The great debate on which the national life depended was now to be transferred to Parliament. No bill could possibly become law which yielded everything to one side. The issue was no longer primarily financial or economic; it was a moral issue. What was Christ's message in these circumstances? "Look not every man on his own things, but every man also on the things of others." It was to this question of loyalty to the deepest moral principles of Christianity that the successful appeal must now be made.

The *Times* states, in connection with the Peterborough Cathedral Library robberies, that it has transpired that one of the rarest books taken from the library was sold to Mr. J. Pierpont Morgan in New York for a sum in four figures, and another to another citizen of the United States for over £1,000.

Stolen Books Reach America

J. G. HALL.

TWO BISHOPS CONSECRATED IN THE ORIENT

ON the feast of the Annunciation, March 25th, the Rev. D. Trumbull Huntington was consecrated Bishop of Wuhu, China, at Shanghai, and on the same date at Kyoto there was consecrated the Rev. Henry St. George Tucker, D.D., to be Bishop of the district of the same name. Cablegrams received at the Church Missions House indicate briefly that both functions were held according to the arrangements that had been made.

At Shanghai Bishop Graves was the presiding Bishop and was assisted by Bishop Roots of Hankow and Bishop Molony of the English colonial diocese of Chekiang.

At Kyoto Bishop McKim was consecrator, assisted by Bishop Foss of Osaka and Bishop Cecil Boutflower of South Tokyo, both the latter being English Bishops. The Bishop-elect was presented by the Rev. R. W. Andrews and the Rt. Rev. Arthur Lea, Bishop of South Japan, who also preached the sermon. The attending presbyters were the Rev. J. S. Motoda Ph.D., of Tokyo, and the Rev. James J. Chapman, of Nara.

Dr. Tucker's place at St. Paul's College is taken by the Rev. C. S. Reifsnider, formerly of Kyoto.

So is the contingent of American Bishops in the Orient again completed; and in the remarkable possibilities in China, and particularly in the Yangtse Valley, we have now a third Bishop to superintend the planting of the Cross.

RELIGION IN THE FAMILY

BEGIN, my friends, with your children. Speak cheerfully, but reverently, and solemnly, to them of the righteousness of God. Tell them that He is their Father, and tell them He is their Judge. Show them His face of compassion; show them His throne of tribulation. Teach them that He loves the good; teach them that He hates the lying, and lust, and iniquity. Take care, yourselves, to touch not the unclean thing, so that your counsel to your sons and daughters be not a mockery. Shake off the first dishonest penny from your fingers, as the apostle shook off the venomous viper into the fire.—*Southern Churchman.*

CHURCH MUSIC IN NEW YORK

Continually Growing Demand for the Best

TWO MASS MEETINGS TO BE HELD IN CONNECTION WITH HOUSE OF BISHOPS

Renewed Building to be Commenced on Cathedral Grounds

OTHER CHURCH NEWS OF THE METROPOLIS

Branch Office of The Living Church
416 Lafayette St.
New York, April 2, 1912

NOTWITHSTANDING the persistent hue of the iconoclasts, the clergy and people who play and sing after the "natural method," and the utilitarians who complain that so much money is spent for Church music that "might be given to the poor," there is no great disposition in New York to impoverish divine worship by robbing it of its oldest and most highly valued ornaments—the finest of fine arts—music. So far as your correspondent may estimate the interest taken in the average parish this Easter, the advance in twenty-five years has been marvellous; the programmes for this year will not be found wanting in taste or quantity when compared with the average of a year ago. Of course there are too many in charge of the music by canonical right or otherwise who have but a "dangerous amount" of musical knowledge and no skill whatever. No one can be blind to the fact that music in America is not what it was a decade ago. People in our large cities and suburban towns hear the best at the opera and at the concert. They demand the best in church, and they will have it. The exponent of the "rubric of common sense" is often unacquainted with the "canons of good taste." The day is coming when the transparent humbug of insisting that a degree in theology carries with it a faculty to dogmatize on the fine arts will be apparent. When the day comes that the psychology of music and Church Music Economics are taught in our divinity schools, there will be saner writings and addresses from the pulpit and in vestry meetings.

One very interesting programme of Easter music has reached this office. It is to be sung at the Church of St. Mary the Virgin, West Forty-sixth street. At mid-day, Ambroise Thomas' *Messe Solennelle* will be sung; the offertory anthem is the *Resurrexit* from the oratorio *Christus* by Liszt. At 4 o'clock on the same Festival, the music will include *Vesperae de Dominica* by Mozart; the anthem, *Alma Virge* by Himmel, and Martin's festival *Te Deum*. The organs, orchestra, and choirs will be under the direction of Walter S. Fleming, organist and choirmaster to the parish.

A mass meeting in the interest of General Clergy Pensions by right of service is to be held at Christ Church, corner Broadway and Seventy-first street, New York City, on the night before the meeting of the House of Bishops in Easter Week, Wednesday evening, April 10th, at 8 o'clock. The clergy are urgently requested to give notice of this meeting at their services on Easter Day, and to exhort the laity especially to be present, because the subject is most important, and it is particularly desired to bring it to the attention of those who alone have it in their power to make the plan effective.

In Interest of Clergy Pensions

Automatic Pensions were originated by the Rev. A. J. P. McClure, Treasurer of the General Clergy Relief Fund; and the raising of an adequate sum of money has been put, by the General Convention, into the hands of the Five Million Dollar Pension Fund Commission. Of this Commission the Bishop of Pittsburgh is President, the Rev. Dr. Wilkins, General Secretary, and Mr. Samuel Mather, General Treasurer. The Rev. Mr. McClure and the Rev. Dr. Wilkins will at the meeting on Wednesday evening, give valuable information concerning the progress heretofore made. The Presiding Bishop will preside. The Rev. Mr. Strong, rector of the parish, will make an address of welcome, the Rev. Milo H. Gates, D.D., of New York will speak, and the following Bishops will make short addresses: Bishop Burton of Lexington, Bishop Strange of East Carolina, Bishop Woodcock of Kentucky, Bishop Darlington of Harrisburg, and Bishop Israel of Erie.

It is devoutly hoped that the church will be crowded, and much interest excited in so good a cause; an interest which will be manifested in much larger contributions to the General Clergy Relief Fund and the Five Million Dollar Pension Fund as well.

Arrangements have also been perfected for a Missionary Mass Meeting at the Cathedral of St. John the Divine on Thursday evening, April 11th, at 8 o'clock. Bishops in attendance at the special session are expected to be present at this meeting. Bishop Tuttle will preside. Brief missionary addresses will be made. The music will be rendered by the full Cathedral Choir. No cards of admission will be required.

Missionary Mass Meeting

A very important meeting of the Trustees of the Cathedral of

St. John the Divine was held at the Episcopal Residence, 7 Gramercy Park, on Tuesday afternoon, March 26th.

Cathedral Trustees Meet

The Trustees of the Episcopal Fund reported the sale of the present Episcopal Residence, and applied to the Cathedral Trustees for a site in the Cathedral precincts for a proposed new Bishop's House. The application was favorably considered. At the same meeting it was announced that $15,000 had been given by Miss Olivia Phelps-Stokes for an out-door pulpit. This is in memory of her sister, Miss Caroline Phelps-Stokes.

Plans for the Whiting Chapel, given by Mrs. George L. Rives in memory of her father and other members of her family, were presented by the architect, Thomas Hastings, and were approved by the trustees. This chapel will be used for Italian services, being one of the "Chapels of the Seven Tongues." It will be erected on the north side of the Cathedral choir, and will cost $100,000.

Bishop Greer will move in June from Gramercy Park. The Trustees of the Episcopal Fund have leased a dwelling on the south-east corner of Fifth avenue and Tenth street—diagonally opposite the Church of the Ascension—as a temporary residence. As printed in these columns last week, the Bishop will have his executive offices in the Diocesan House, 416 Lafayette street.

The New York Juniors of the Brotherhood of St. Andrew assembled on Thursday evening, March 28th, at the Chapel of the Intercession, Trinity parish, for their spring meeting. Largely through the efforts of the Assembly officers and the assistant at the chapel, the Rev. William F. Kleinschmidt, the attendance of boys was probably the largest in the history of the Juniors in New York. Nearly four hundred were present. Papers were read at the 6 o'clock meeting, Mr. Kleinschmidt presiding. The writers were boys from chapters in the following parishes: Zion and St. Timothy, Intercession Chapel, Holy Trinity Chapel, St. Andrew's Church, St. Luke's Church, St. Mary's, Mott Haven, and the Church of the Holy Apostles. Excellent ideas were well expressed in the boys' compositions. After a bounteous supper, served by the ladies of the parish, there was a service in church, at which the vicar, the Rev. Dr. Milo H. Gates, officiated. An address was made by Mr. Davies of the Pittsburgh Y. M. C. A.

Meeting of Junior B. S. A.

The Seabury Society of New York, which started the Church Summer Conference now meeting at Cambridge and transferred it to a committee of women in order that the Society might work exclusively for men, has led in a successful movement in New York to found the "Montenac Summer Weeks and Week Ends." A beautiful site of thirteen acres has been acquired on Greenwood Lake, with funds promised in sufficient amount to pay for it in full. This lake, which has quite as fine scenery as Lake George, has twice the elevation above the sea of that famous lake, and is only forty-four miles out of New York—a New York suburb. The equipment consists of a large mansion, a tenant house, pier, boats, and ideal out-door auditorium. The whole property originally cost $35,000, but is secured for much less.

Work of New York Seabury Society

This coming season, Weeks and Week Ends are to be maintained from June 15th to September 15th. The Church dates are separate from those of other bodies, but have not yet been finally fixed. The plan is eventually to train young men for more efficient work in their respective parishes—to help their rectors meet burdens which appeals and demands put upon them. The young men will, however, make their own calculations as to how best to do this, after advice by Church leaders who will be invited to meet and confer with them. Names of such Church leaders to attend this summer will be announced later.

The enterprise is in charge of the Montenac Foundation, which to support it has founders who give small sums and guarantee additional ones. From the number are chosen a Board of Founders, and these represent eight communions. The chairman of this Board is Eugene M. Camp, president of the Seabury Society. The ambition is some time to have distinct headquarters on different parts of the lake for the various bodies. This year the same headquarters will have to be used but at different times.

The venture is primarily for young men in the churches of metropolitan New York, of whom in organizations alone, trying to help in various lines, there are 40,000. Of course young men will be welcomed from other cities in so far as accommodations permit. Only men may register, but they will be allowed to bring their wives and sisters, if there be room not needed for men. Baseball, tennis, bathing, boating, and mountain climbing are offered, the lake being nearly ten miles long and Mt. Montenac 1,300 feet high. Among the Founders are the president of the New York Christian Endeavor Union, the president of the New York Epworth League, the secretary of the Luther Inner Mission Society, the secretary of the Federation of Baptist Men's Clubs, and the treasurer of the Brooklyn Congregational Club.

It is impossible to estimate the power for good of a bright, glad shining face. Of all the lights you carry on your face Joy shines farthest out to sea.—*Anonymous.*

Wishing will bring things in the degree that it incites you to go after them.—*Muriel Strode.*

MISSIONARY AND LENTEN ADDRESSES IN PHILADELPHIA

Rev. S. H. Littell Arouses Enthusiasm for China

OTHER NEWS OF THE QUAKER CITY

The Living Church News Bureau
Philadelphia, April 2, 1912

THE opportunity to hear the Rev. S. Harrington Littell give his impressions of "The Old Empire and the New Republic of China" was seized by the Church people of Philadelphia with such zest that a very large number of those who wished to attend were unable to do so, because the supply of tickets was so early exhausted. Bishop Rhinelander presided at the mass meeting, and Horticultural Hall was crowded. Mr. Littell gave a most interesting and inspiring account of conditions in China, and declared plainly the duty of the American Church to strengthen its lines in the three dioceses for which it is responsible, that the demand which is already making itself felt for Christian instruction may be met. The meeting was on Tuesday, the 26th, and had its part in making our people realize that the devotion of Lent must not end in mere self-culture, but should find expression in enlarged service, at home and abroad. The Rev. Hugh L. Burleson's address on the Indian Work, at the monthly meeting of the Indian Hope, on Monday, the 25th, was also heard by a large audience.

Palm Sunday was radiantly bright and spring-like, and in all the churches congregations were unusually large. At the Transfiguration the Rev. H. H. P. Roche, a former rector, preached at the High Celebration, and at St. Mark's the Rev. Dr. Mortimer appeared in his place in the chancel for the first time, very much improved in health. At the Church of the Resurrection, the Bishop Suffragan blessed the new pulpit and sedilia given in memory of the late Rev. Joseph R. Moore.

The Rev. Charles Townsend denies that he has accepted the rectorship of Rosemont.

The Very Rev. Frank Du Moulin, LL.D., Dean of Cleveland, was the preacher at the Garrick Theatre from Monday to Thursday. On Friday and Saturday, the Rev. Dr. Tomkins took the place of Bishop Talbot, whose health is not sufficiently restored to permit of his keeping his engagement. The Rev. Charles S. Hutchinson took the week at St. Paul's.

A certain pathetic interest, which ordinary confirmations do not generally have, attaches to the annual visit of the Bishop to the Eastern penitentiary, where, under the direction of the City Mission, a class is presented every year. Bishop Garland officiated there on Wednesday, the 27th, when sixteen convicts were presented by the Rev. T. William Davidson, who had given them long and careful preparation. A part of the choir of St. Philip's Church, with Mrs. F. E. Hammell as organist, led the singing of hymns, and the congregation was swelled by about twenty members of the Prison Branch of the King's Daughters.

Notable Confirmations

Another notable confirmation of the week, held under widely different circumstances, was that which Bishop Rhinelander administered on the afternoon of Passion Sunday at the Church of St. Luke and the Epiphany. The rector, the Rev. David M. Steele, presented sixty-five persons, the largest class in the history of the parish.

At the Chapel of the Holy Angels, Wawa, a very effective work has been done this winter by the lay missionary, Mr. William Edward Everest, a candidate for Holy Orders; who, although hampered by the serious illness of the priest in charge, the Rev. J. F. Weinmann, has maintained the services and Sunday school, and demonstrated that the chapel, originally intended only for summer use, can be made the center of missionary effort all the year round. Special efforts have been made to interest the children, and on Holy Days a children's mission service is held in the afternoon after school hours, with very good results.

Work for Children

A short distance beyond Wawa, are the two large reform schools for boys and girls, at Glen Mills and Darlington, where there should be definite and permanent work done by the Church. There are many communicants, among both officers and pupils, in both schools, but no provision is made by the Church for their spiritual care, except as visits are voluntarily made, from time to time, by the clergy of the city. Such provision is earnestly desired by the school authorities, and by the request of Mrs. M. P. Falconer, superintendent of the Girls' Department, the Rev. C. C. Pierce, D.D., rector of St. Matthew's Church, Philadelphia, is preparing a class for confirmation. Bishop Rhinelander expects to visit the school and confirm the candidates in the latter part of April.

(*Continued on page* 764.)

COMMENDATIONS FOR DEAN SUMNER'S PLAN

Chicago Daily Papers Deem it Feasible

HOLY WEEK AND OTHER EVENTS OUTLINED

The Living Church News Bureau
Chicago, April 2, 1912

THE Chicago daily papers have given considerable editorial attention to Dean Sumner's announcement that from henceforward one of the essentials for all applying to the Cathedral clergy for their services at weddings will be a health certificate signed by a physician. One of the prominent Baptist preachers of Chicago has felt it necessary to express in the papers his strong disapproval of the plan, and this throws into stronger relief the fact that the editorial columns of the Chicago *Record-Herald,* the *Tribune,* and the *Evening Post* have contained statements of considerable length, endorsing the step as one of great and far-reaching importance in its emphasis, and even referring with sharp disfavor to the Baptist minister's criticisms of the plan. Mr. McCutcheon even illustrated the Dean's plan in one of the inimitable cartoons for which the *Tribune* is so justly famous.

Widespread interest outside of Chicago has also been aroused by the Dean's announcement. Letters from all parts of the country have begun to arrive at the deanery, as many as fifty in one day, from professional and business men, commending the plan. It is interesting, from the stand-point of a Churchman, to see how the Church is leading in more ways than one, in the vitally important matter of reforms concerning marriage. A national society for the protection of the home has lately published the fact that, in a certain eastern city of over 100,000 population, from 11 per cent to 25 per cent of the marriages solemnized by denominational ministers of various types were of divorced persons, but less than one-half of one per cent of those solemnized by the Church's clergy were of divorced persons, and these, of course, only in strict conformity with the present legislation in our canons on this subject. And to find the secular press of a city like Chicago spontaneously re-inforcing with editorial influence such a new and important departure as this of Dean Sumner's, is also interesting. If we are not in error, the state of Indiana has lately enacted a state law which obliges a person applying for a marriage license to produce a health certificate. Illinois as yet has no such law. Dean Sumner's position will attract wide notice to the need for such a state law in Illinois. Last year the Chicago Cathedral clergy solemnized 51 marriages, being the largest number but one reported from any one congregation in this diocese for the Convention year. St. Ansgarius' headed the list, and the Cathedral was second.

"Week of Prayer" in Chicago

Holy Week will again be marked as the "Week of Prayer" in Chicago, as elsewhere, by the Brotherhood of St. Andrew, and by a dozen of the other organizations among men in as many of the denominations, as outlined by the Inter-Brotherhood Conference held in Chicago on May 4, 1910. A leaflet has been published, with suggested themes for intercession and meditation for each day, beginning with Palm Sunday and closing with Easter Even. These topics include such as God's Need of Men; The Book of Life; Seeking the Lost; The Fear of St. Paul; Great Expectations; Betrayed by His Friends; Suffering Hardships. Scripture readings for each of these days and topics are suggested on this leaflet, and many hundreds of copies were distributed or mailed to Churchmen in our parishes and missions during Passion Week, by the activity of the Brotherhood of St. Andrew. In Hyde Park, a group meeting was held on Tuesday evening in Holy Week, at the Hyde Park Y. M. C. A., arranged largely by the St. Paul's Chapter. On this neutral ground many men met, for prayer and meditation, from a wide area of discipleship, for this special meeting.

Parochial Mission at St. Peter's

After considerable preparation, lasting through the greater part of Lent, a parochial mission is being held at St. Peter's, Chicago, during Holy Week. The original motion that such a Mission should be held was made in a meeting of the vestry, some months ago. The Rev. Percy Webber conducts the Mission. Daily prayers on behalf of the Mission are offered at the Lenten services, and many cards of invitation have been distributed through the large clientage of the parish. St. Peter's has joined the growing list of parishes which have established a "book-shelf" or library in or near the vestibule of the church, for parochial use. St. Luke's, Evanston, has been the leader in this department for a long time, and its example, recently followed by St. Peter's, has also been observed by Grace Church, Hinsdale; the Redeemer, Chicago; and a number of other congregations. People are reading more and more about the Church, her history, her doctrines, her worship, her missions.

Lenten Music at St. Peter's

The Passion Music and other music at St. Peter's has been given on Wednesday evenings during Lent, and has included six cantatas, namely, Maunder's "Olivet to Calvary," Buck's "The Story of the Cross," Stainer's "The Daughter of Jairus," Williams' "The Last Night at Bethany," Gaul's "Passion Music," and, on Good Friday, Stainer's "The Crucifixion." No other choir in the diocese, so far as we know, has prepared six cantatas for service during Lent, this year. The Butler Memorial House is being very busily used, at all times, by a large array of clubs and classes and the like. At a recent meeting of the Board of Managers a design was accepted for "Butler Memorial House Buttons," to be sold for a small sum apiece to members of the various organizations using the House.

Great Bishops of the Church

The Rev. J. H. Edwards, rector of the Church of Our Saviour, has been giving Sunday evening sermons during Lent on The Great Bishops of the American Church. The course has aroused much interest, and has included descriptions of the lives and the influence of Bishop Seabury, Bishop White, Bishop Hobart, Bishop Kemper, and Bishop Whipple. Bishop Chase had been described in a sermon delivered not long before this course began. Friday evenings in Lent were devoted to addresses on some of the minor prophets and their times, the list including Amos, Hosea, Micah, Zechariah, Joel, and Malachi.

Boys' Club in Sheridan Park

The Men's Club at St. Simon's Church, Sheridan Park (the Rev. H. B. Gwyn, rector), has recently made itself responsible for the organization of a Boys' Club in the parish, and has provided sufficient funds to secure an experienced leader for the boys, in the person of Mr. H. Holt, who is a student at the Western Theological Seminary. This club is for boys from 15 to 19 years of age. "Hikes" are taken on Saturday afternoons, and the club meets weekly on Tuesday evenings. A Sunday study class meets at 9:30 A. M. The special feature connected with the organization of this club is that the men of the parish feel a responsibility for its welfare and support, instead of leaving all of this to the rector and to one or two men who happen to be particularly interested in boys' work. The Brotherhood of St. Andrew is well organized at St. Simon's. Some 500 cards of invitation were lately sent out to the neighboring hotels, inviting the guests to the services at the church. This was done by the Brotherhood men.

China Relief Fund

The Mayor of Chicago has recently appointed a Chicago China Famine Relief Committee of one hundred, to coöperate with the Red Cross, and a number of Churchmen, clerical and lay, are included in its membership. Mr. E. P. Bailey, the senior warden of Grace Church, is the chairman, and among the other members are Bishop Anderson, Dean Sumner, the Rev. Dr. W. O. Waters, the Rev. Dr. James S. Stone, the Rev. R. H. F. Gairdner, Mr. D. B. Lyman, and Mr. W. R. Stirling. The work of raising $100,000 for this very human purpose has been assigned to Chicago, and the committee has set its machinery in motion during the past ten days. At this writing some $7,500 has been cabled to China, the daily receipts having at times amounted to $1,500. Some of our clergy have sent parochial gifts directly to Bishop Graves, in Shanghai, since he is the president of the Disbursing Committee in China. TERTIUS.

MISSIONARY AND LENTEN ADDRESSES IN PHILADELPHIA

(*Continued from page* 763.)

Items of General Interest

Among the many compositions announced by choirs in the city, one especially noteworthy is Hartman's oratorio, "The Seven Last Words," which had its first rendering on this side of the ocean by the choir of St. Martin's-in-the-Fields, under A. Gordon Mitchell, the organist and choirmaster, on Wednesday, the 27th. DuBois' "Seven Last Words" was effectively sung at the Church of the Saviour, West Philadelphia, on Palm Sunday night.

It is reported that the Rev. Stewart P. Keeling, rector of St. Peter's, Germantown, is seriously ill with typhoid fever, and all his engagements to preach have been cancelled. Mr. Keeling was to have been the speaker at the noon service in St. Paul's on Monday in Holy Week, and in the Garrick Theatre at the closing service there, on Easter Even.

The Rev. Augustus W. Shick of the clergy staff of St. Clement's will become president of St. Martin's College after Easter. Other changes in the diocese are the acceptance of St. Anna's Chapel, West Philadelphia, by the Rev. Albert Edward Clay of Old Swedes' Church, Wilmington, Del., and of the Church of the Good Shepherd, Rosemont, by the Rev. Charles Townsend, Jr., of Bordentown, N. J.

The Feast of the Annunciation was observed as its patronal festival by the Church of the Annunciation (the Rev. D. I. Odell, rector). The Rev. George M. Galarneau is assisting Mr. Odell during Lent.

KIND WORDS are worth much and they cost little.—*Proverb.*

Sunday School Exhibit at Kenosha, Wis.

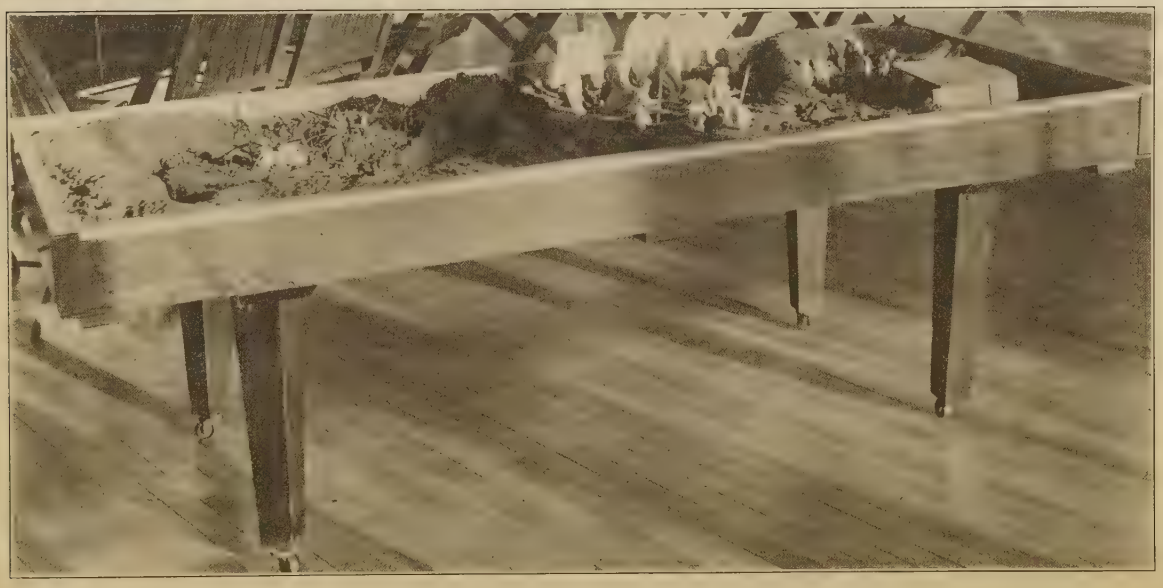
ONE of the most remarkable Sunday schools in the Middle West, if not indeed in the whole Church, is that of St. Matthew's parish, Kenosha, Wis., of which the Rev. Frederick Ingley, rector, is superintendent. The school numbers some 250 children, and in the classes higher than kindergarten and primary grades, the teachers are, for the most part, men, numbering the best known and most intelligent men of the parish and the city—wardens, vestrymen, business men, lawyers, bankers, etc. These men worked faithfully to make an efficient school, with the result that there has been attained a high degree of efficiency and the school is progressive in every factor of its work.

The capacious guild hall was given over on an evening in March to a Sunday School exhibit, in which not only the parents of the children were interested spectators, but large numbers of other citizens as well came to show their interest. Work was shown from practically all of the scholars to the number of 250, distributed among 25 classes including the kindergarten. The exhibit itself was arranged by the "Sunday School Council," which includes the officers and teachers of the school. It is difficult to obtain good illustrations of interior scenes, and especially of charts and diagrams, but some of these are shown herein.

Arranged around the guild hall, tables were set for each class, beginning with the primary, the kindergarten occupying the center of the hall with its sand-table. On the several tables arranged around the hall and on the walls behind them were displayed the class work of the pupils, examination papers, maps, pictures, models, essays, etc. The Exhibit was formally opened by the kindergarten which gave a "sample" class consisting of opening exercises, singing, instruction, and the answering of review questions. The illustration herewith shows the sand-table, on which the children, who range in age from four to seven have tried to depict Moses in the bulrushes, the Holy Family, and the Visit of the Wise Men.

Perhaps the most attractive feature of the evening was the Model of the Tabernacle and Camp of Israel. This was the work of eight girls of an average age of sixteen, who are spending this

SUNDAY SCHOOL EXHIBIT, ST. MATTHEW'S CHURCH, KENOSHA, WIS.



SUNDAY SCHOOL EXHIBIT, ST. MATTHEW'S CHURCH, KENOSHA, WIS.

year on the Old Testament. This model was made on exact mathematical lines of three-fourths of an inch to the cubit. The minutest details were followed out, the various tents of the several tribes were in place, the tabernacle with its divisions was shewn, the coverings of the tabernacle being as described in the Bible, and likewise the vestments of Moses and Aaron absolutely true to the Old Testament descriptions; the entire exhibit of this class being built on sand to represent the desert of the Israelites' forty years' wandering.

The committee in charge, consisting of three men and three women, prepared printed cards, which were hung on the walls, showing the school organization and curriculum. Snappy sentences

SUNDAY SCHOOL EXHIBIT, ST. MATTHEW'S CHURCH, KENOSHA, WIS.

were displayed in various parts of the room, such as "The Sunday School of to-day is the parish of to-morrow"; "The children are the greatest natural resource of the nation"; "How much time, thought, and energy have you devoted to the Sunday School this year?" Complete and graphic diagrams had been prepared by the Secretary of the Council to show the attendance of scholars each Sunday during the past three years, as well as charts to indicate the increase in the children's Lenten and Advent offerings for Missions.

It is noteworthy that in this Sunday school there are more men teachers than women in the classes containing pupils over ten years of age. Among the teachers are the junior and senior wardens and several vestrymen. Classes of girls and young women are taught by men with as much success as are the classes composed of boys and young men.

"HIS WORDS they are spirit and they are life." Why? Because He is life. Jesus said at the grave of Lazarus, "I am the Resurrection and the Life," and He demonstrates His word by saying, "Lazarus, come forth." O, the kingliness of His word, the limitless power of Jesus Christ. Let us listen to the testimony from saints in all lands to-day of His power to lift up—to save. If there is one note in that heavenly choir struck by angel voices a little deeper and richer than all other chords in the music, it is given when the saint on the earth is standing beside an open grave, bewildered with the fact that the loved one will never speak on earth again, when that bereaved one can say, "My heart is breaking, but Jesus Christ is the Resurrection and the Life, and I shall have my loved one again." *Selected.*

A PLEA FOR A WHOLLY FREE CHURCH

SPEAKING recently from the pulpit of Trinity Church, New York, the rector, the Rev. Dr. Manning, urged that the rental of pews in the sacred edifice be entirely abolished. Dr. Manning said in part:

"We owe it to each other and to the world to make the life of the Church here on this earth far more what our Lord intends it to be and wants it to be. It is the realization of our fellowship not only with Christ Who is the Head but also with each other in Him, which is too much missing from the life of His Church.

"Men will believe what the New Testament says about the Church when we are ready to show them that teaching, illustrated and proved in our daily lives, as members one of another. The bond of personal fellowship ought to stand out unmistakably as the characteristic feature of the life of the Church on earth. Christ intends His Church to be the most loving brotherhood that this world has ever seen. Are we doing our best to make it so?

"Does anybody really think, for example, that the system of rented pews, which still exists in some of our churches, is in accordance with what our Lord wants to see in His Church on earth? If anyone does think so I would suggest his reading again the first five verses of the second chapter of the Epistle of St. James.

"I hope to see the day when there will not be a rented seat left in Trinity parish. It is true that so far as space admits, we provide seats in this church for all who come here. We take great pains to do this. It is true that our people show a most kind and proper spirit in welcoming others into their pews. But this does not affect the principle of the matter in the least. When all has been said for rented pews that can be said for them as to their keeping families together and so forth, it remains true that the system cannot be reconciled with Our Lord's wish and purpose for His Church. The rented seat brings into the House of God a note of discrimination and privilege which has no place there.

"Let anyone come to our great noonday services and feel the spirit there, where people of all sorts and conditions are gathered daily, and he will see what I mean. No one finds it a hardship to have no rented seat at those services, but all find it a joy to meet on a footing of perfect equality before the Altar of God. I hope to see the day when our communicants who hold pews will earnestly

desire, as many of them do now desire, that the seats may all be free, because they see in this an opportunity for us to realize and illustrate more fully the life of the Church in this world as Our Lord Himself wants it to be.

"Trinity Church is in its ministry like a Cathedral. In many ways it is practically a Cathedral, not for one diocese alone but for the whole country. I hold that in all churches, but in Trinity Church especially, by reason of its great opportunity and ministry, the seats ought to be free and open to all equally.

"Our life in the Church means fellowship with each other as well as fellowship with God. Churchmanship does not mean merely holding high views about the Church. If this were all, it would be the barren and fruitless thing that some people imagine Churchmanship to be. Churchmanship means believing the truth about the Church and striving to live the life of the Church, the life of fellowship and service, as members of Christ and therefore members one of another."

THE SPIRIT OF EASTER

By Lilla B. N. Weston

WHAT is it, this spirit of Easter?

Not the kindly, generous spirit of Christmas; the lowly, tender, irresistible Christmas. Not the laurel-crowned spirit of Ascension-tide; the capable, strength-imparting, heart-breaking spirit of Ascension. It is unlike any of the host of reverent spirits that throng the Church year, casting shadow and sunlight in memory of our Blessed Lord and His sojourn on this earth.

Easter is more than all this. It is the phoenix arising from the gray ashes of a twelve-month gone. Triumphant in its glory, unrivaled in its sublimity, indomitable and unquenchable in its power, incontestable and impregnable in its vigor, Easter is incomparable in its majestic dignity as the sovereign spirit of all Creation.

For the spirit of Easter has accomplished the impossible—it has drunk up the sea, it has shaken the unshakable, it has withered the imperishable, it has conquered the unconquerable, and it has destroyed the undestroyable. It is the eclipsing splendor of splendors, the transcendent climax of all joy, all honor, all holiness.

The spirit of Easter is all this, and it visits us once each year; but what of the gap between? The gap between is the everyday, the commonplace, the habitual, the monotonous uneventful. Without the hollow there can be no wave; without the level ground there can be no mountain; without the night there can be no noon.

It is easy to be thrilled and carried away by emotion and enthusiasm; it is easy to sing or to weep because of a full heart. But when the day is just an ordinary day, when one's surroundings creep up and drown the music of the distinctive; then comes the strain, the tugging at one's heart for varied things, the great desire to plunge into unfamiliar thoroughfares, to slash one's way out of the peaceful valley and up to the mountain-peak which we dream looks out across the world!

We forget that the mountain-peak reposes in the clouds, except on such rare occasions as we seldom are permitted to witness. We forget that God is just as wonderful, just as near, in the Everyday as He is on the Occasion. We forget that our labor and our thoughts are just as sweet to Him as our great thrills of emotion and our great bursts of joy. We forget that it is just as glorious to sing daily praises as it is when there seems to be especial reason for song.

But if the spirit of Easter is so marvelous, and the Gap Between so blank and sordid, why do we hesitate to equalize the two? Not that we should subtract from the Easter splendor, but that we should carry it with us through the commonplace year and put some of its radiance into the living of every day. A *great* light shines even into the corners. Why belittle the true spirit of Easter by persuading ourselves that all the exaltation must be reserved for that season alone? As we think, so we live—or ought to.

Easter ought not to be the one dazzling light of the year; it ought to be merely the brightest of a bevy of lights, hung all along the way from one Easter to the next. We have the Feasts and the Festivals and the Holy Days and the Blessed Seasons; and yet do we carry them all home in our hearts to live with during our spaces of homely toil and humdrum existence? Because if we did, there could scarcely be time for melancholy or for sighing or for complaint; and certainly the days would be too bright to hold anything so depressing as humdrum existence.

This life of ours is a wonderful thing, with which we can do pretty much as we choose. Why deny ourselves the luxury of prolonging the beauties of Easter? Why cheat our Heavenly Father of one of His chief joys—the giving of gladness and content? Why make the commemoration of Christ's resurrection merely an annual event, when we can carry in our hearts all the year the reflection of the brilliance and triumph and light which He gave to us on that day? Outwardly the music must be more glorious, the church-furnishings more sumptuous, the vestments more spotless, the flowers more fragrant, the lights more dazzling, the prayers more elaborate; but in our hearts may not the blessed Easter be but the glowing link binding one year to the next? The Feast of Easter should be like great jewels strung on a chain, with lesser jewels between.

It were a pity for Christ to lay down His life upon the cruel Cross, only to leave our hearts and lives as shadowed and sunless as they were before. Having received the Great Light, wherefore the Great Shadow?

Every great good must of necessity cast a ray of vivid light before it, and leave a trail of brilliance behind it. The future holds many things. There will be days filled with sunshine; gloomy days and sombre; days of storm and tempest and unrest; days when there is neither sun nor hope of sun. But until the Great Night, which to the world is darkness but to the captive freed is light anew, we must carry our own sunshine with us; and we must strive each day to share our store with others who dwell in the shadow.

Let Easter be to us but the trimming of the lamp. Let the blessed spirit of Easter abide with us through all the months between; entering into the Everyday, and lifting us above the danger of ruts and grooves and the dead level of the spiritual commonplace. May it be to us in these newer days a veritable pillar of cloud by day and a pillar of fire by night; encouraging us, guiding us, filling our throats with daily song and our hearts with daily thanksgiving!

THAT OTHER DISCIPLE

WE are told of the disciple who, on the morning of the Resurrection, did outrun Peter, that seeing the empty tomb, he believed. Many a wonderful sight did that disciple behold in later years, when on Patmos with a surging sea between him and the familiar scenes of his young life, he had visions withheld from all other human eyes; but more convincing than the great white throne, than the city which hath no need of the sun, than the shining throng made up of sinless angels and redeemed saints, was that vacant interior of a rock-hewn tomb surrounded by the dew-laden roses and lilies of the rich man's garden; an interior lighted up by "the scarlet shafts of sunrise," but containing only the grave clothes that would nevermore be needed. The widow's son who had left his bier at the command of the Master, the young maid who had obeyed the call, *Talitha cumi*, were destined to go to their graves at Death's second summons, with no miracle to intervene; but the glorified body that had made its way through the great stone with which men had sought to imprison Deity was no mark for the shafts of Death. The time was coming when Joseph, the loyal friend of Him who had been laid within it, would himself need that tomb; but the Guest who had slept there two nights had left it forever.

It was the sight of that empty tomb that brought Christianity into being. Peter and that "other disciple" only half believed before they looked at those cast-off grave clothes and became Christians, ready to bear witness by martyrdom. Did the assumed belief of Christ's murderers that, when the guards slept the disciples came and stole His body away, prevail among mankind, there would still be those who would express approval of the Sermon on the Mount, and even describe the Preacher as the one perfect Man who has lived in this wicked world. The loyal follower of Mohammed has good words for *Issu ben Miriam*, and even the descendants of those who, when Pilate was for showing mercy to the guiltless prisoner, cried out, "His blood be upon us and our children!" have ceased to heap abuse upon His memory.

But approval is not worship. Men and women began to worship after they had seen or been told of that empty tomb. We may take it that when that other disciple was in the end, called to his reward, the latest vision that passed before his closing eyes was not of the things he had seen when in his island prison, but of that tomb in Joseph's garden.

C. M.

Follow your honest convictions and be strong.—*Thackeray.*

DEPARTMENT OF SOCIAL SERVICE

Edited by Clinton Rogers Woodruff

Correspondence for this Department should be addressed to the Editor at North American Building, Philadelphia

SOCIAL WORK AT CALVARY CHURCH, NEW YORK

LONG before the term "social service" had become so generally used, the group of young men who laid the foundations of Calvary's future had caught the vision of that Master who, while He fed their souls with the heavenly manna, despised not the physical needs of the multitude beside the Galilean lake, and blest for them the loaves and fishes. They were among the first to feel the new spirit of humanitarianism which has, in these later years, laid its compelling hand upon the Church.

It is interesting to note the development of this spirit as shown in the year books of the parish since the days when foreign and domestic missionary societies offered the chief outlets to the desire to serve. Gradually the relief society, doing a large work in friendly visiting, the free reading room and the Olive Tree Inn, and, later, the Summer Home, came into being and took their places among the organized efforts of the parish toward the betterment of its neighbors.

To-day the parish house, which adjoins the church, is the daily and nightly scene of varied activity toward the same end. A flourishing men's club offers an attractive place in which to spend an evening, trying by means of magazines, pool tables, and card games to compete with less desirable attractions of the vicinity. A boys' club room is in use every evening, and here, too, pool tables are in constant demand. The gymnasium, fitted with the latest apparatus and appliances, is perhaps the best loved spot among the boys of all ages, and classes are using it every evening in the week, the girls and young women coming in for their share. Here, too, dances are held at frequent intervals throughout the season.

The kindergarten conducted on East Twenty-third street, and the kitchen garden with its fascinating lessons to the little ones on the proper way to sweep floors, make beds, wash dishes, and iron clothes, all to the strains of the piano, are among the most hopeful as well as interesting parts of the work, since it must always be from the children that the highest percentage of results may be expected. An Italian Sunday school, supported jointly by Calvary and St. George's, is one of the efforts toward the amalgamation of the alien population of Twenty-third street and its vicinity. During the week a sewing class reaches the same children and works toward the same end along a different road.

Perhaps the lunch room, opened last autumn, is as interesting as any of Calvary's practical attempts toward neighborly kindness. Here, in one of the rooms of the parish house, the girls employed in the offices and shops of the neighborhood can get a hot, nourishing lunch for a small price, and, not less valuable to the lonely girl, here also they find a welcome and that indefinable air of friendliness without patronage which is rare in institutions no less than in individuals. Another room, removed from that in which lunch is served, has been set apart for the use of the girls as a rest room. Rugs on the floor, tasteful curtains at the windows, steamer chairs and cushioned window seats, a glowing open fire in the grate and a desk attractively fitted, are helps in the effort to furnish, during the brief rest hour of the woman who works, an environment which shall change the current of her thoughts and perhaps even her attitude toward the world at large. The church, too, is always open, and during the noon hour the organ is played, and it is interesting to note how many of the girls are glad to stop, if but for a moment, and find in the peace of the temple a brief forgetfulness of the money-changers who wait without.

SOCIAL SERVICE IN TWO CITY PARISHES

St. Mark's Church, Minneapolis, now has a Social Service Club, the object of which is to bring the "teachings of Jesus Christ to the solution of human problems, and to make wider and more practical the philosophy of life in the world." The membership is open to any woman "who will voluntarily assume some definite occupation in the kingdom of service."

Holy Trinity, Brooklyn, also has a social service league organized for community service, the service to be given collectively by the league as a unit rather than by individual members. The league has taken a hand in the "local dark room" campaign which has resulted in the elimination of several thousand dark rooms in Brooklyn tenement houses during the past year; also maintaining a play-ground in the neighborhood of the parish church.

A SOUTHERN SOCIOLOGICAL CONGRESS

Governor Hooper of Tennessee has called a Southern Sociological Congress for the study of social, civic, and economic problems, to be composed of delegates from the sixteen southern states, to meet in Nashville, Tenn., May 7-10, 1912. The governor of each southern state is requested to appoint not less than 100 delegates, and is cordially invited to attend in person. The following institutions and organizations are also requested to send one or more delegates:

Penal institutions, state and county.
Reformatories and juvenile courts.
Child-helping institutions, such as orphanages, day nurseries, and child-helping societies.
Asylums for the insane, feeble minded, deaf and dumb.
Blind, poor and aged.
Hospitals and schools for nurses.
Medical associations, state and county.
Boards of health, state and local.
Anti-tuberculosis leagues, and other health organizations.
Vice commissions.
Housing organizations.
Public libraries.
Colleges and universities.
Bar associations, state and county.
Women's clubs, state and local.
Fraternal orders and other societies, lodges and associations, which engage in benevolent work.
Temperance organizations.
Social settlements and institutional churches.
Newspapers and magazines.

This is a step in the right direction and should serve to arouse in the South a larger degree of coöperation.

PLAIN TALK ABOUT SALOONS

At the Brewer's Congress in Chicago a resolution was unanimously adopted, "That public drinking places which are the haunts of vice are dangerous and should be eliminated."

In advocating its passage, the president of the Houston Brewing Company of Texas declared that it told a truth of which they were all aware. "There can be no doubt," he remarked, "that the sale of beer or any other liquor in resorts and dives should be stopped." Then he asked, with even greater frankness:

"What is the use of adopting resolutions condemning the sale of our products in these resorts, when it is well known that most of them in the large cities are in some way owned or controlled by the brewers? If the brewer does not own the license, he owns the building, or is in some other way responsible for the place."

The speaker warned his associates that public sentiment has reached the place where this thing will not be tolerated:

"Some of you think that the fight against the prohibition wave has been won. This is no wave, I tell you, and the fight has just begun. The owning of these places and the protection of them by the brewing interests is the thing which gives us the black eye. The anti-liquor forces take this fact and make capital of it, as they justly should. The hope of the brewing interests is to be found in the elevating of the saloons. This cannot be done by resolutions, but must be done by the brewer severing his connection with places of ill repute."

This is plain talking, and will do good—if brewers mean it and mean to act upon it.

THE SANCTITY OF POLLING PLACES

From time to time I have pointed out in this department the disparity existing between the dignity and importance of voting and the place of its exercise. In a way it is an old story to readers of The Living Church, but until something is done it will have to be told over and over again. Here is the way a writer in the *Survey* states the case:

In a large number of districts the polling place is in the rear of a saloon. Our churches are free from taxes; let them make some adequate return to the citizens for this. I would suggest that wherever feasible the polling places be situated in the vestry rooms of the churches. Aside from the great financial saving, this would

furnish an object lesson of the deepest significance. He adds: "A stone's throw from our synagogue is a polling place, and to enter there at a recent election was enough to make one grieve for the sanctity of the ballot box. The dingy room was filled with the fumes given off by the stove used for heating, men were smoking their pipes, and everything suggested the rear room of a cheap saloon; yet here was the resting place of the ballot box. Amid such surroundings was placed the precious weapon, the only weapon which the poor man has with which to fight for his rights and his freedom."

EARL GREY AND PROPORTIONAL REPRESENTATION

Earl Grey, who was an earnest advocate of proportional representation twenty-five years ago, and has been a consistent supporter of that principle, returned from Canada to England with an increased faith that this system of election is an essential condition of the success of democratic institutions. He indicated in his speech, delivered at Newcastle in December, that the proportional representation movement was "one of the directions in which his energies could best be devoted to the service of his country," and it is now announced that he has accepted the vice-presidency of the Proportional Representation Society.

EMPLOYERS' LIABILITY INSURANCE IN NEW ZEALAND

In New Zealand the Commissioner of Insurance is authorized to transact a personal accident and employers' liability business, and to enter into contracts relating to insurance against accident including reinsurance. As to capital, the governor in council is authorized to raise not exceeding £25,000 for an accident branch of the government insurance department by issuing debentures or scrip, according to the stock law of 1877. The board is also authorized to make temporary advances out of the government insurance account in lieu of such capital.

C. A. I. L. REPORT ON A STRIKE

A report on the investigation of the conditions in Westmoreland county, Pa., on the long drawn out strike that has been in progress there, has been issued by C. A. I. L. The investigation was undertaken at the suggestion of the Companions of the Holy Cross. The report is a short one, but sufficiently long to give a vivid picture of the incidents of the sixteen months' warfare. Copies may be had upon application to the Diocesan House, 416 LaFayette street, New York City.

VIEW ON TAXATION IN NEW YORK

The Mayor's Congestion Commission, of New York City, found that the present system of taxation is an important cause of congestion since it places a premium upon holding land out of use for the speculative increase of value and penalizes the man who improves his land with suitable buildings, by requiring him to pay a heavy additional tax for having made such improvements.

WHERE WOMEN VOTE FOR PRESIDENT

Between 1,000,000 and 1,500,000 women will have a vote for President at the coming election, according to a Washington estimate. Women will vote in Wyoming, where they have been exercising the franchise since 1869; in Colorado, where they have been voting since 1893; in Utah, Idaho, Washington, and last—but by no means least—California.

The Rev. Hubert W. Wells, former rector of St. Andrew's Church, Wilmington, has been elected secretary of the Philadelphia City Club and has entered upon the discharge of his duties. The largest and most successful meeting ever held by the club was the one Mr. Wells arranged to discuss the question, "Should We Have a Vice Commission in Philadelphia?" There were over 700 people present.

The Ohio Constitutional Conference has determined to submit all its work to the electors of the state as separate amendments to the constitution instead of submitting a new constitution.

A municipal reference library is to be opened in the City Hall of Philadelphia as a department of the Free Library of the city.

A Massachusetts branch of the American Association for Labor Legislation has been established.

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

PROFESSOR NASH ON THE NAME

To the Editor of The Living Church:

THE Rev. Professor Nash, in his recent pamphlet, *Protestant Episcopal*, which has just reached me, calls for "deep" study of the Church's history and "working Constitution" as essential to proper discussion of the Church's rightful name. He is right upon that point. The Church's "name must conform to her nature" as shown in her Constitution, as the Professor says. But the Professor's "deepness" of study is not "deep" enough. We must go "deeper" than to the so-called Constitution of 1789. This Church does not rest upon that as her basis. That is not her fundamental law. She already had a Constitution when she assembled that Convention of 1789: A Constitution established by Jesus Christ, a Constitution never to be changed in a single point! That was then, and now is, and ever will be the fundamental law of this Church—the Constitution of the historic Catholic Church, given by Christ and ruling supreme over every part of His visible Church. Article I. of this Constitution requires the Church everywhere to have the threefold Ministry of Apostolic Succession, teaching and administering the seven Catholic traditions of Creed, Baptism, Holy Eucharist, Confirmation, Holy Orders, Absolution, and Matrimony. This Church recognized she would be no Church at all without obedience to this Article I., and so sent to England to get her Bishops to continue her in being. This is the great "prodigious" (to use Dr. Nash's adjective) event of 1789; and not the admission of the laity to legislative councils. For this was the recognition by the Church that *she was already under an immutable, inexorable Constitution*, requiring her to maintain forever the Catholic Ministry of Apostolic Succession with its fund of Catholic traditions. We want the name of this Church to "conform" to this primary, fundamental fact of the Church's "nature," that she is organized under the *Catholic Constitution imposed by Christ* upon His entire Church for all ages. Because "Protestant Episcopal" does not "conform" to and display this fundamental fact of this Church's "nature," immense numbers of our people are dissatisfied with this appellation. And because "Protestant Episcopal" can be used in the way that Dr. Nash employs it—to impress people with the idea that the Convention of 1789 established the fundamental law of this Church, defining the Church's nature and character, or in other words, that said Convention created this Church and defined what doctrines it should teach—because "Protestant Episcopal" thus easily makes many think this Church only a man-made sect of recent origin, we must prevent the spread of this mischievous error by one of two methods: either by dropping the "Protestant Episcopal" altogether, or by coupling with it another appellation showing that this is the ancient Catholic Church of the Creeds. So let us have our title read "The American Catholic Church, commonly called the Protestant Episcopal Church." Then will we have a title in real conformity with the Church's real nature as exhibited by the Church's fundamental law, the Constitution of the Catholic Church; to which the so-called "Constitution" of 1789 must bow in humble obeisance.

"Neither do men light a candle and put it under a bushel, but on a candlestick." Brethren, is it not about time to remove our bushel and place our light on its appropriate candlestick?

Baltimore, March 23, 1912. Custis P. Jones.

To the Editor of The Living Church:

QUITE the best and fairest paper yet issued by either of the propaganda opposing a change in the official title of the American Church that I have seen is *Protestant Episcopal, a Plea for the Constitutional Study of the Church's Name*, by Rev. Henry S. Nash, D.D.

In this paper Dr. Nash really goes below the surface and makes a genuine contribution to the literature on the subject. Excellent as his argument is, there are two ideas that this study suggests that seem to lead to a different conclusion from the one arrived at by Dr. Nash.

First, Dr. Nash takes a ground that is not usually taken by opponents of change; indeed it is a ground that is controverted in "Prayer Book Papers No. 5" by Rev. Frederick Palmer, D.D., of Andover, Mass. Dr. Nash says on page 8 of his pamphlet, *Protestant Episcopal*: "As the first step to our common study of the constitution of 1789, we shall agree that, as nearly as it is possible and practicable, *the name we give the Church must conform to her nature*" (italics mine). If opponents generally would concede this our task would be much easier.

Dr. Nash proceeds to study that constitution, and from the

fact that the laity have an equal share with Bishops and priests in all legislation in the American Church, which he shows that they have not in the Church of Rome, concludes that we are necessarily Protestant and must so continue to call ourselves. Admitting his premises, it does by no means follow that his conclusions are correct. Dr. Nash does not deny the Catholicity of the Church. Now if the Church be both Catholic and Protestant—and it is a statement that is incontrovertible—the matter for consideration then becomes, which of these characteristics is the more important? Which of them is most positively the character of the Church? Which in her constitutional history the most predominant—a positive Catholicity, or a democratic protest against the imperialism of Rome?

The second idea suggested by Dr. Nash's paper is that his constitutional study of the Church's name does not go deep enough. While he goes below the surface, there are depths suggested by his paper that he does not seem to have made any attempt to sound. I would make the suggestion to Dr. Nash and to others who have a real desire to study the question and to arrive at a correct conclusion, that the "Constitutional Study of the Church's Name" be extended into "the Institutional Study of the Church's Name." A constitutional study would itself suggest this.

Attention has been called to the fact time and again that the American Church did not intend to, and in fact did not, depart from the Church of England in adopting her constitution. We must carry our "Constitutional Study" into a study of the Church of England both at the time of the organization of the American Church and at the Reformation. I venture to suggest that such a study will reveal the fact that the work of the Church of England at the Reformation was constructive, that a mere protest was the least characteristic event of that period. The Reformation was a positive settlement of religion, and as a matter of fact, was a cessation of protest rather than a continuance.

This statement carries us back into a constitutional study of the Church before the Reformation, which seems to reveal the fact that the Church of England was really Protestant, so far as her relations to Rome are concerned, before the Reformation; witness Provisors and Præmunire. As soon as the Reformation was settled under Elizabeth, Rome became a mere foreign body so far as Church and Nation were concerned in England, and all necessity for and appropriateness of a protest passed away, because the protests had borne fruit and ceased in fulfilment.

But for a proper understanding of the matter before us, we must go back of a mere constitutional study. The Church, after all, is an instituted, not a constituted, body; it is not an organization but an organism; not dead but living; not a mere society but a body with divine life. Now the only way in which we may discover the character of such a body is to study its acts. We know a man not merely by what he says but by what he does. His words may be high and noble and his acts low and ignoble, but his acts reveal his true character. If words and acts conform, so much the more we are able to discover his true character.

Apply this to a study of the Church as an institution before any constitution was adopted, and we make the discovery that the laity had their place in the councils of the Church. Now compare this fact with the action of the American Church at the Convention of 1789, and we find that such action was not a protest against the imperialism of Rome, as Dr. Nash concludes, but was a restoration of the most ancient Catholic practice. If Rome has changed this and established imperialism as her policy, her action cannot make another body which is more primitive in its Catholicity a mere protestant society. Rather we would conclude that by such action she has made herself into a protestant body by protesting in her own constitution against a generally received Catholic custom.

By all means let us have a "Constitutional Study," but let us extend such a study into "an Institutional Study of the Church's Name." Dr. Nash seems to me to be building better than he knows, and his contribution to our study will be of inestimable value if it has the effect of inducing the laity to make a careful study of the whole question. We who hold to the belief that the Church is more Catholic than Protestant do not fear the most scientific study that can be brought to bear. Faithfully yours in the Church,

Union, S. C., Feast of the Annunciation, 1912. C. H. Jordan.

To the Editor of The Living Church:

WILL you permit me to reply to the booklet sent me by the P. E. Society for the Promotion of Evangelical knowledge and entitled *A Plea for the Constitutional Study of the Church's Name?* I believe I am a proper person to reply (in a private capacity of course) because the pamphlet is addressed to me. That is to say, I am one of those who very earnestly desire the name of this Church changed to be American Catholic, because I believe the Church best described by that title, and because I believe the best practical results would follow the change. Dr. Nash's pamphlet is manifestly not addressed to people who wish to retain the present title; so I must be the man.

When, then, Dr. Nash addresses me, I expect him to show that the title I want does not describe the Church, or that the best practical results are had by retaining the present title. His pamphlet sets up that the Roman Church has developed a polity in this country (and elsewhere), notably with respect to the place of the laity in administrative and legislative functions, which is un-Catholic and subversive of the best and most wholesome condition of the body ecclesiastical. He sets up, further, that a movement looking toward unity among Christians is afoot, and that in this movement we are likely to be called upon to take a place of leadership among non-Roman bodies.

These two points are (as Dr. Nash admits) well known to me. He reasons from the first that the inverted and hybrid polity of the Roman Church has become identified with the word Catholic, and hence (from the second) that the name Catholic being thus blown upon, it is not a title that will advantage us in this imminent leadership of non-Roman bodies.

I am impressed, as I read and re-read this pamphlet, that Dr. Nash proves too much for his own position. His arguments are hypotheses for my contention. As thus:

The Roman polity is admittedly un-Catholic and has become identified with the word Catholic. If it is true, and if the name Catholic is estimable *per se*, which Dr. Nash nowhere denies, then it seems our duty to rescue the name from evil association. Granted freely that the constitution of 1789 represents a departure in ecclesiastical polity; is that polity un-Catholic, or impatient of Catholic use and application? Dr. Nash does not claim that it is. Is it Dr. Nash's position that the framers of the Constitution of 1789 intended to give such a national flavor to this Church as would forever demonstrate her un-Catholic? Dr. Nash nowhere claims that to have been their wish. If it were their plan they failed signally, for here am I, desiring nothing but to be Catholic, and perfectly content with the Constitution and the Book of Common Prayer, and wishing only that the titles of both be brought into conformity with the things themselves.

Dr. Nash does not claim that this Church, either in her polity or otherwise, is un-Catholic. He simply sets up that our administrative functions are different from those of Rome. I need not ask if he thinks them better than the Roman. I need not ask if he believes them more consistent with Christ's ideals for His Church. He stands committed to both these preferences. Indeed he says, "Is it not as plain as day that our type of Catholicity is fundamentally and forever different from the Roman? Are we not non-Roman through and through?" Agreed, sir. We are non-Roman. And yet in this essential difference, are we not really Catholic? Dr. Nash must agree to this. It is true he spells the word with a small letter, but he confesses that our Catholicity differs from the Roman in being better and more real Catholicity. If so, we have a better title to the name than Rome has, and Dr. Nash has proven too much.

Similarly with his second contention. He says: "Who can lead, if not we? The Roman Church? She could only make a desert and call it Catholicity. Can our Protestant brethren lead? They have rejected the Episcopate. Temporarily they have greatly underemphasized the value of continuous sacramental life and have undervalued the clarifying and steadying power of corporate belief. They cannot lead this great movement. We alone can lead it."

Reduce this to its lowest terms and you have this: Protestants, by being Protestant, have sacrificed the essentials of a point of unity. By retaining the essentials of Catholicity we have preserved our *pou sto* as a real point of unity. What is the desire for unity but the desire to agree upon the universal ideal? Universal in a philosophical sense and Catholic in the ecclesiastical sense. The people who want unity on the basis of Universality are and will be past fearing the name if it be the right one. Whatever they call themselves now, they will, when they really desire the thing, not boggle about the name it is called by. Let Dr. Nash remember that the phrase "Passing Protestantism and Coming Catholicity" is one for which we are indebted to a non-Catholic. Protestants, if and when they return, will come to get that which they have in the past repudiated. They will want these things again for what the things are, and what they are is Catholic. When the great army of unity is mustered into service, they will desire for a banner something unidentified with the slogan under which they fought without winning.

Dr. Nash makes commendably clear that the polity which is peculiar to us springs from the genius of the democratic American people. The new Nation gives its own flavor to the Church. True. And so has every other nation in which the Church has found a foothold. If that is not true, and the Church remain herself, then Catholic does not mean universal. What but a universal can take on color from its surroundings and yet remain itself? Has America contributed something worth while to the Church? Dr. Nash and I as one man answer, "Yes." Then we have proved her and can give her her name as we have given her our Nature. Let us call her that which will in a word proclaim her her new Self and her old Self. Let us call her, American Catholic.

So much for what Dr. Nash says. But what is it that he hints at? What is he keeping back? What is the ultimate reason which he will not tell me? All he alleges proves my case. What he feels, I suppose, proves his. I suspect what he feels in the frankness with which he exposes the Roman abuses contrasted with the sensitive delicacy and the tender euphemism with which he comments upon the hopelessness of Protestantism, which cannot be hid. Instance the phrases "underemphasizing the value of continuous sacramental life" and "undervaluing the clarifying power of corporate belief," and again, "there *may* be things associated with

Protestantism in its multitudinous and changing forms that grate on one's tastes or run counter to one's judgment." Am I right in suspecting that Dr. Nash prefers or feels more akin to non-Catholic Protestantism than to un-Catholic Rome? That he fears Rome which, on his own showing, has committed a *faux pas* in respect of polity more than he fears Protestantism which has repudiated (again on his own showing) Orders, Sacraments, and Faith? And if these inferences are right, they do not constitute an argument in a pamphlet written to convert me—me who neither fear the one nor despise the other; who say with strict impartiality and complete charity, "a plague on both your houses"; me who am quite content with my own Church as she is and only wish to be allowed to call her by her name. So I return in perplexity to Dr. Nash's argument.

He bids me be chary about parting with a name which he admits stands for the sacrifice of Holy Orders, of a defined Faith and of Sacramental Grace so far as its "multitudinous and changing forms" permit it to stand for anything, lest I hastily seize a name to which he alleges we have a better right than Rome, and which represents and is an earnest of those inherent qualities which are likely to bring the Church into a God-appointed leadership. I confess I am unable to follow these subleties.

Racine, Wis., March 26th. Frederick S. Penfold.

To the Editor of The Living Church:

I HAVE just received and read Dr. Nash's "Protestant Episcopal." It is not my hope that words of mine can find much weight against the learned author of this little pamphlet, and yet I cannot refrain from uttering a criticism.

It seems evident to me that the first eight pages of the tract are introductory and that at the top of page 9 we have the theme stated: "The name of the Church should express her nature, her method of operation, and her aims." He then proceeds to argue for the present title. But I ask, "Does that title express any of them?"

Is the Church Protestant as well as Episcopal *by nature?* She may be so in attitude; she might possibly be so in doctrine should she forsake her ancient heritage of faith; but surely *by nature* she is Catholic: "I believe one Catholic and Apostolic Church."

Is the Church Protestant as well as Episcopal in her "method of operation?" The necessity of opposing Rome is especially stressed in the consideration before us. Is that the Church's method of operation? On the other hand, is there any similarity in her method of operation to the Protestant bodies about her? Does Protestant then, express her method of operation in any way? Thirdly, is the Church Protestant "in aim?" Is that her reason for existence? Is that the purpose she has in view—the opposition to Rome? Is that what Dr. Nash draws from the great commission? I cannot find it anywhere but in the great necessity of the time of the Reformation; and then only as an incident in the setting free of the Church's forces to do their proper work of making the pure Gospel of Jesus Christ known in all the world. An incident looming large, yes. An incident lasting, in an acute form, a generation or more, yes; but only after that retained in the hearts of men as a method and an aim because her Catholic charter was lost to sight in the mists of religious controversy.

How better to state her method and her aim and indicate her title than to set down here those so familiar words, "Go ye therefore, teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you; and lo I am with you alway, even unto the end of the world." Alanson Q. Bailey.

THE LENTEN LECTIONARIES

To the Editor of The Living Church:

IT was a great gratification to me to read the excellent article by the Rev. A. G. Richards comparing the Lectionary for Lent set forth by General Convention in 1910 with that in the Prayer Book. I used the new lectionary for several months both on Sundays and in Lent, and my experience, too, was that "the old is better." It seemed to me that something of fitness was lacking in the new selections, that somehow, though I could not just see why, they were not liturgically well chosen; and it is reassuring to find my experience justified in reason by the thorough and scholarly analysis of the Rev. Mr. Richards.

And inasmuch as the new lectionary has been before the Church more than a year, it would seem that a comparison of experiences would be of use; for if the new lectionary is not going to serve its purpose it should be withdrawn to avoid confusion.

The only thing to be said against the Prayer Book lectionary as it stands is that the lessons are too long to suit the modern demand for short services. That demand, so far as the Lectionary is concerned, I believe can be met only by the radical change of substituting for the present lessons choice passages containing but a few verses each. But then we should wholly give up the ideal of practically reading the Old Testament once and the New Testament twice in each year. So radical a change would mean an altogether new conception of the purpose and plan of the Daily Offices.

The new lectionary, however, suggests to me that the great need of the Church to-day is to stir up the gift of Piety or true Godliness. For the lectionary, like all the Church's aids to devotion, springs out of this Gift. Any liturgical weakness or failure, and perhaps particularly on the side of the liturgical use of Holy Scripture, would argue a quiescence, at least, of that Gift of the Blessed Spirit which is the source of all the Church's devotion whether private or public.

St. Stephen's Rectory, Leonard B. Richards.
Ferguson, Mo., March 24, 1912.

To the Editor of The Living Church:

YOUR current issue's article by the Rev. A. G. Richards comparing the Prayer Book's Lent Lectionary with that of 1910 interested me greatly. But I was disappointed not to find in it as careful an analysis of the new Lectionary as of the old. The new one is dismissed, off-hand, with a few generalizations which are in no wise substantiated. The Rev. Mr. Richards has not at all "compared" the two tables of lessons, as the title of his article claims that he does. Had he done so, I believe the new table would have shown excellencies nearly, if not quite, equal to those of the old one. (Though I acknowledge that I have not made the minute and careful study of either table of lessons that Mr. Richards apparently has of the old one.) Whatever may be the judgment of men qualified to determine the relative merits of the two tables of lessons, I am satisfied that few except well-versed students of Scripture ever derived from the Prayer Book's table of Lent lessons the practical benefit they were intended to give. My use of the new table, since 1910, convinces me that "the man in the pew" is much more edified by it than by the old table; and it is primarily for "the man in the pew," and not for the student at his desk or the monk in his cell that the Church appoints her lections of Holy Scripture. When the knowledge of the Scriptures has so revived among us that our lay folk are really *familiar* with the Word of God (which day may the good God hasten!), it will be an easy thing for the American Church again to revise her Lectionary. Meanwhile let us heed St. Paul's advice, "Let all things be done unto edifying," and that, not of a few (who are chiefly parsons), but "that *the Church* may receive edifying."

Guy P. Burleson.

St. John's Church, Auburn, N. Y., March 26, 1912.

MUSIC IN THE CHURCH

To the Editor of The Living Church:

IN reply to the letter of the Rev. J. Sheerin on Church Music, I would call his attention to the words of St. Paul: "When I was a child I spake as a child, I understood as a child, I thought as a child, but when I became a man I put away childish things."

Simple music fitted to the taste and understanding of young children is hardly satisfactory to the *ordinary* grown person, to say nothing of anyone who has knowledge or appreciation of music.

If Mr. Sheerin is still a "babe" in music and has "need of milk instead of meat," he should not expect those of sturdier growth to accept infant diet when stronger nourishment is required.

It is a good thing to have special services arranged for the children, as some of the churches have. As the church where fine music is rendered are generally the best filled, it would seem that instead of increasing our congregations by introducing plain music, we should find a great falling off in numbers. F. Eddy.

New York, March 23, 1912.

[The discussion of this subject in these columns is now at an end.—Editor L. C.]

THE BIRTHDAY OF THE CHINESE CHURCH

To the Editor of The Living Church:

ON April 18th, if conditions in China are such as to make it possible, there is to be convened a general synod of the Chinese Church, corresponding to our General Convention, composed of delegates both native and foreign, Bishops, priests, and laity. If this comes to pass, then April 18th will be the *birthday*, as it were, of that branch of the Catholic Church which may be called The Holy Catholic Church in China.

An event of such importance cannot fail to be of deep interest to the sister Church in America, and it would seem most natural that all loyal members of the Church in this country should, on that day especially, offer an earnest prayer to Almighty God, that His Holy Spirit may so guide the young Church, both on that day and through all the years, that thousands of needy souls may receive a full measure of salvation through the teachings and the sacraments of Holy Church. Very sincerely yours,

St. Ignatius' Parish, L. W. Mexocal.
New York City, March 25, 1912.

RE-DIVISION OF NEW YORK DIOCESES

To the Editor of The Living Church:

TO any person who has given the matter any thought, it must be obvious that the dioceses in the state of New York are all too large for one man to look after in a proper manner. By dividing them it would bring the Bishop into closer touch with the individual parishes, which could not fail to be of benefit to the Church in general. In order to bring this about, I would suggest that each diocese (except Long Island, which, I assume, would not

require division at the present time) at their 1912 Convention appoint a committee to confer with a like committee from the other dioceses to consider the matter so that the General Convention of 1913 could act on the same; and as a suggestion for such a committee I herewith submit the following scheme for such redivision:

I.—New York and Richmond.
II.—Kings, Queens, Nassau, and Suffolk.
III.—Sullivan, Ulster, Dutchess, Orange, Putnam, Rockland, and Westchester.
IV.—Albany, Rensselaer, Columbia, Greene, Schoharies, Otsego, and Delaware.
V.—St. Lawrence, Franklin, Clinton, Herkimer, Hamilton, Essex, Warren, Washington, Saratoga, Fulton, Montgomery, and Schenectady.
VI.—Jefferson, Lewis, Oswego, Oneida, Broome, Madison, and Chenango.
VII.—Onondaga, Cortland, Tioga, Chemung, Tompkins, Schuyler, Seneca, and Cayuga.
VIII.—Munroe, Livingston, Allegany, Steuben, Yates, Ontario, and Wayne.
IX.—Erie, Niagara, Chatauqua, Genesee, Cattaragus, Wyoming, and Orleans.

Very respectfully, G. B. Cathers.

Syracuse, N. Y., March 21, 1912.

RELICS OF KING CHARLES, MARTYR

To the Editor of The Living Church:

In reading over the letters in your paper *in re* King Charles the Martyr, I am reminded that there is (or was) a relic of the unfortunate Stuart King in the Church of St. Elizabeth, Philadelphia. It was presented to the late Rev. Dr. Percival, but all track of it seems to have been lost. An attempt was some years since made by the Honorable Mrs. Greville-Nugent, of the "Saint Charles the Martyr Society" of England, to obtain possession of this relic, but I believe the then rector was unable to give the lady any definite information regarding its whereabouts. Scannell O'Neill.

Milwaukee, Wis., Vigil of Palm Sunday.

CHURCH CORRESPONDENCE SCHOOL

To the Editor of The Living Church:

An error which it was intended to correct appears in the article on "Plan and Scope of the Church Correspondence School," in your issue of March 30th. Headquarters of the School will be Chelsea Square, New York City, although mail addressed to the Church Missions House will be forwarded.

The School has no official connection with the Board of Missions or with the General Theological Seminary. It will work in cooperation, so far as possible, with all diocesan, archidiaconal, or parochial training-systems. Its sole purpose is to put in the hands of the Bishops a means for increasing the efficiency of their lay helpers.

Among the responses to the articles published are many letters which express the fear that many of those who need the courses most will be unable to meet the fee of $10. Classes may be formed to take the courses as one, for one fee. However, in order to supply the training to those certified by their Bishops to be unable to pay the full sum, a scholarship fund is greatly desired. Any one desiring to help in the work of training the Church's lay-workers may pay a full year's course for $10. Very sincerely yours,

Irwin Tucker,
Manager Church Correspondence School.

MID-OCEAN

Across the water, thin and shrill,
The voices of my duties cry;
The throbbing screw cuts through the wave,
Which, sundering, lets the ship go by.

O wash me clean, ye pounding seas,
Of petty cares and petty spite;
The worried work that fills the day,
Regrets and fears that claim the night.

Here on your bosom let me draw
The calm that in your fathoms lie,
Day after day a blessing find
Descending from your arching skies.

"Deep unto deep"—the soul of man
Calls to the sea, his mighty kin;
Give me thy deep interior calm,
Thy long, unwearied strength to win.

Like thee, obedient to a power
That rules thy force in every mood,
To make and take the tides that turn
The wills of men to final good.

Carolyn Sturgis.

AN EASTER THOUGHT

By Haywood Tupper

The observance of the events in the life of our divine Lord by His Church is an unanswerable proof of the truthfulness of the sacred records. Upon what generation of men could the belief of the Resurrection of Jesus of Nazareth have been foisted, if the rising from that rock-hewn Judean tomb on the first great Easter morning had not been a glorious reality? Into the minds of what generation of men could have been introduced the credulous acceptance that their fathers and forefathers for centuries agone had kept this holy season, of which they had never so much as heard before?

The American believes that our national independence was declared on the Fourth of July, Seventeen Hundred and Seventy-six. On this date we celebrate the anniversary of our country's birthday. Had this event never transpired, what generation of Americans living within the last hundred and thirty-five years could have been made to accept a mythical invention, bringing to mind on a certain day of every year, an event which could be so readily denied, if it were not a verity? Our nation is here in existence to prove the historical fact. The Church is here to prove the sacred reality of her Founder's resurrection; for had not Christ have broken the bonds of death—proving Himself divine—His claim might have been considered the claim of a dreamer. One of His own apostles, St. Thomas, was materialist enough to require proof of vision and touch.

The assurance of the spirit's immortality and the resurrection of the body are the truths which Easter brings to each trusting believer.

The sages of old in the analogies of nature—the revivification of verdure after the sleep of winter, the developing of the crawling caterpillar into the winged butterfly, etc.—read a presage of man's further progress; but the pleasing hope, the yearning for continued existence, was a brilliant conjecture, not the splendid certainty of the Christian's confidence, assured by the Son of God arising from the dead, and becoming the first fruits of them that slept.

Easter testifies to the continuity of life for the disciple who, like his great Exemplar, passes through the grave and gate of death; immortality awaits him beyond.

Easter is demonstrated truth. The Church is Witness to History.

THE CHRISTIAN PASSOVER

The supreme observance of Easter Day is the participation in the Christian "Passover," "The Eucharist," or the sacrament of the death of the Redeemer of the world, whereby we become partakers of His risen life in the new covenant of His blood.

In this supreme service we join to hail the risen Christ as King and Head of His Church, as Sovereign of our wills and hearts. It is to join with "the blessed company" of all faithful people in the *Gloria in Excelsis* for His victory and triumph, in which the worship of the living is merged into that greater acclaim (not indeed heard but felt by us), in which "angels and archangels" and all the blessed dead are spiritually united with us in our praise and joyful worship, sustained by the power of this heavenly food.—*Selected.*

THE EASTER EUCHARIST

Let us then throw ourselves into this great act of worship, with all the "Holy Church throughout the world," with the abandon and contagion of a great joy, after the restraint of much pain. Let us cast out all the "old leaven" of selfishness, hate, self-will, worldly thoughts and habits, earthly estimates and desires—all that separates and divides, that hurts and mars love—and let us "keep the Feast" "with gladness and singleness of heart," as the Church did in the earliest days. Let us begin afresh with strengthened purposes, cleansed and purified spirits, with forbearing, forgiving, loving and helpful hearts to walk with Him, all the rest of our years, in newness of life—that life, which is the only true life, that life which is hid with Christ in God, loving and serving all our brethren for His sake, and His Body's sake, which is His Church.—*St. John's Messenger* (Lancaster, Pa.).

The continual proof of the Resurrection of Jesus is the growing Kingdom of God. That He is alive for evermore, the centuries since Calvary proclaim to earth's sinful and sorrowful millions. The cross is the sign of His conquering presence in the world which He died to save and rose to redeem. Christianity is inexplicable as a force in civilization without a present living Christ. The faithful in the Church of Christ are not clinging to a sepulchre containing a mummy, but are following a leader who has conquered death, and is calling His followers to high and holy service in the conquest of the world for God and righteousness.—*Christian Intelligencer.*

Giotto's Pictures of the Passion and Resurrection

MEDIAEVAL art takes upon itself a new aspect with the work of Giotto at the beginning of the fourteenth century. Byzantine conceptions were beginning to bear a closer relationship to actual life. True, the art of perspective had not yet arisen, and we must not judge the pre-Raphaelites by later standards. Figures are, no doubt, still awkward, if not wooden. But that is because Giotto and, still more, his successor Fra Angelico, painted spirit rather than body. Their work was in part the expression of their own inward devotion, and in part the reflection of the religion of the day. An age of realism does not do justice to that earlier age of idealism, and the standards of the art schools of to-day are totally at variance with the standards of the pre-Raphaelites.

Again, the work of these artists loses much when it is reproduced in black and white. They expressed their conceptions largely through the use of color. Even the absence of light and shade but gives the opportunity for heightened color effects, and the later rise of chiaroscuro marks the decline of color perfection. Giotto was among the earliest painters to use the paler shades, thereby departing considerably from his Byzantine models; and without the colors one does not do full justice to such interpreters of the spirit as Giotto and Fra Angelico. Ruskin, in his *Giotto and His Works in Padua*, says that "the innovations of Giotto consisted in the introduction of gayer and lighter colors, of broader masses, and of more careful imitation of nature than existed in the works of his predecessors."

HEAD OF CHRIST. *Giotto.*
FROM THE SCOURGING OF THE MONEY CHANGERS.

The series of paintings in the Arena chapel at Padua, from which the accompanying reproductions are taken, consists of thirty-eight subjects, and was the second extended series of religious paintings attempted by Giotto. They are wall paintings, the upper tier of six around the sides being devoted to legendary scenes in the life of the Virgin. The Annunciation has a place of distinction, and the scenes in the life of our Lord follow.

Our present selections are, for the most part, taken from the Passion and the Resurrection. We have, however, presented first the fine picture of the Scourging of the Money Changers or the Expulsion from the Temple, with a detail reproduction of the head of the central Figure in that work. Ruskin observes that this scene appears to be partly typical of the final judgment, the Pharisees being placed at the left hand and the disciples at the right hand of our Lord. The original is unfortunately in bad state of preservation and it is impossible to tell precisely what are the animals depicted at the lower left-hand corner. Neither is the significance of the two children sheltered under the arm and cloak of a disciple altogether clear.

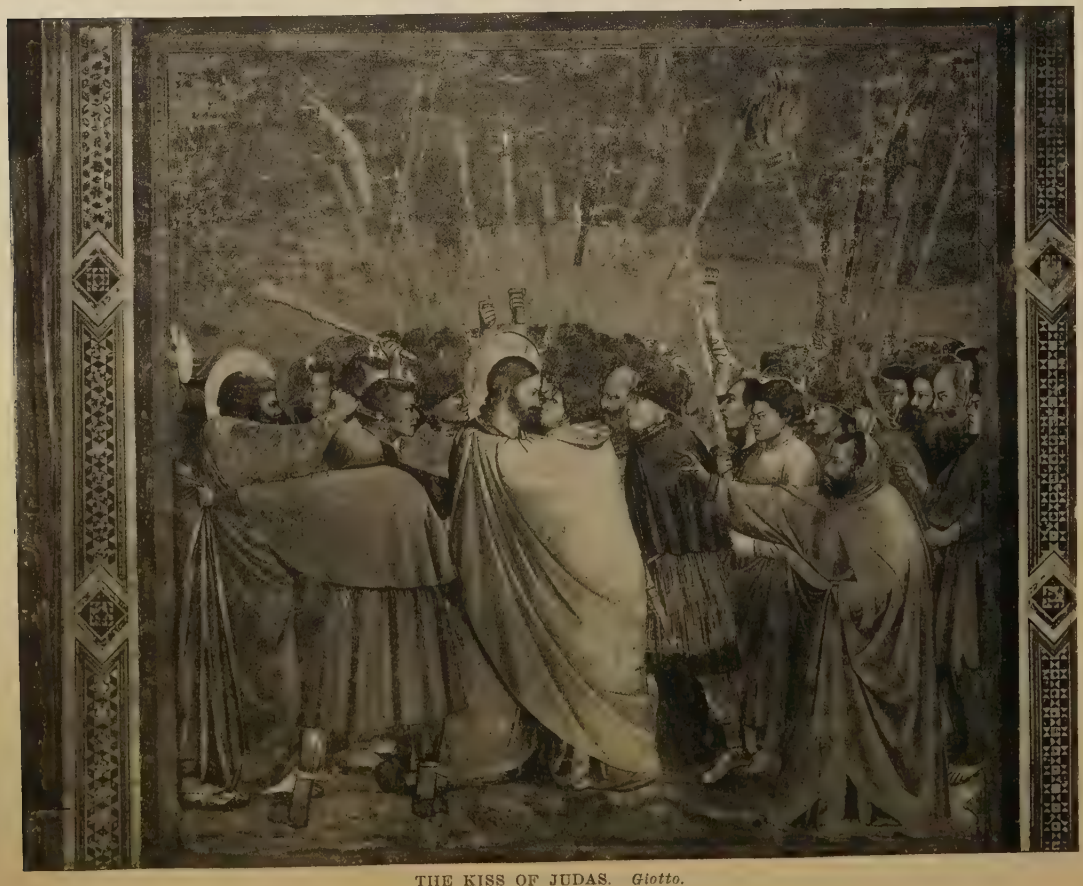
In the Kiss of Judas it is significant that the false apostle is not shown as a hideous incarnation of wickedness as in so much of the later art, particularly that of Germany. Giotto's Judas is perhaps sensual, and yet not a monster of wickedness. The expressions on the various countenances in this masterpiece are among the best in Giotto's work. The same cannot be said perhaps for those in the illustration Christ before Caiphas. There is here a larger than usual study of drapery and enrichments, while the high priest rending his clothes suggests the accusation of blasphemy following our Lord's reply.

We have here passed over the direct Passion scenes and are next presenting The Pieta or The Entombment. Ruskin feels that the subject is inadequately treated, observing that "the passionateness of the sorrow both of the Virgin and disciples, is represented by Giotto and all great following designers as reaching its crisis at the Entombment, not at the Crucifixion." There is here the extreme mental suffering of those who were not only under immediate personal affliction, but who seemed face to face with the failure of their trust "that it had been He which should have redeemed Israel." It cannot be said that the touching loveliness of the Pieta chiseled in stone by Michael Angelo in a later age is equaled in this study; but Farrar well says of it, "The Pieta is a great picture."

The Resurrection scene is pronounced by Ruskin "quite one of the loveliest designs of the series." With Giotto, he says, "the leading thought is not of physical reanimation, nor of the momentarily exerted power of breaking the bars of the grave; but the consummation of Christ's work in the first manifesting to human eyes, and the eyes of one who had loved Him and believed in Him, His power to take again the life He had laid down." The picture is, of course, a combination of events in the true mediæval style. "Here," says a writer in *Christian Art*, "three distinct episodes are welded into a unit with no apparent injustice to the facts. The stupor of the Roman guards, the splendor of the angels, and the *'Noli me tangere'* take their consecutive places. Giotto's symbolism here is startling in its simplicity. The horizon line accents the dramatic action of the risen Christ, and gives the angels a complementary relation to the composition. The horizon is the line between earth and heaven and Christ, the risen Mediator is clearly in both spheres—with the angels subordinately so. Technically the composition of this panel is masterful, although the melodramatic instinct of a later manner would have ruined the sense of continuity by centering the arrangement into a tableau."

Finally we have appended, out of its natural order but as symbolical of the Resurrection, the picture of the Raising of Lazarus. There is here the beginning of a realism that indeed is in some respects almost grotesque, but which was the parent of a later and nobler delineation of physical detail. The crouching figures are those of Mary and Martha, who are returning

THE SCOURGING OF THE MONEY CHANGERS. *Giotto.*



THE KISS OF JUDAS. *Giotto.*

CHRIST BEFORE CAIAPHAS. *Giotto.*

THE PIETA, OR ENTOMBMENT. *Giotto.*

NOLI ME TANGERE. *Giotto.*

THE RAISING OF LAZARUS. *Giotto.*

thanks for the revivification of their brother. Astonishment is depicted upon the countenances of most of those who are shown in the picture, and there is a dramatic interest that is almost novel in the work of that period. Interpreting this picture, Ruskin writes: "The nearest Apostle has withdrawn the covering from the face, and looks for the command which shall restore it from wasted corruption and sealed blindness, to living power and light. Nor is it, I believe, without meaning, that the two Apostles, if indeed they are intended for Apostles, who stand at Lazarus' side, wear a different dress from those who follow Christ. I suppose them to be intended for images of the Christian and Jewish Churches in their ministration to the dead soul: the one removing its bonds, but looking to Christ for the word and power of life; the other inactive and helpless—the veil upon its face—in dread; while the principal figure fulfils the order it receives in fearless simplicity."

Here, indeed, we have the true significance of the work of Giotto, as of most of his fellow-workers—the portrayal of a parable in connection with an historic incident. The devout artists of mediaeval days interpreted their subjects; they were not content to reproduce alone.

THE SUNSETS

The sunsets are the rings the Maker wears
  Upon His mighty Fingers evermore:
Behold the shining circlet round the rim
  Of yon horizon, measureless before,
  Except where throbbed the Day's fast-closing door!

Aye, nightly do the jewels flame and fade:
  As though some Power drained their tongues of dye,
To fling them later wantonly aside;
  Perchance new fires burn behind the sky—
  Perchance they leap more splendidly and high!

And yet, anon the tender Twilight steals
  Across the world with diamonds in her hair;
Her crown she wreathes about the Maker's Hand,
  Her wan lips lightly brush the honeyed air:
  And naught but gems blaze in a mist of prayer!

Lilla B. N. Weston.

COMFORT IN BEREAVEMENT

If a man has a statue decayed by rust and age, and mutilated in many of its parts, he breaks it up and casts it into a furnace, and after the melting he receives it again in a more beautiful form. As the dissolving in the furnace was not a destruction, but a renewing of the statue, so the death of our bodies is not a destruction but a renovation. When, therefore, you see as in a furnace our flesh flowing away to corruption, dwell not on that sight, but wait for the recasting. And be not satisfied with the extent of this illustration, but advance in your thoughts to a still higher point; for the statuary, cast into the furnace a brazen image, does not furnish you in its place a golden and undecaying statue, but again makes a brazen one.

God does not thus; but, casting in a mortal body of clay, He returns to you a golden and immortal statue; for the earth, receiving a corruptible and decaying body, gives back the same incorruptible and undecaying. Look not, therefore, on the corpse, lying with closed eyes and speechless lips, but on the man that is risen, that has received glory unspeakable and amazing, and direct your thoughts from the present sight to the future hope. But do you miss his society and therefore lament and mourn? Now is it not unreasonable that, if you should have given your daughter in marriage, and her husband should take her to a distant country, and should there enjoy a prosperity, you would not think the circumstance a calamity, but the intelligence of their prosperity would console the sorrow occasioned by her absence; and yet here, while it is not a man, nor a fellow-servant, but the Lord Himself who has taken your relative, that you should grieve and lament? And how is it possible, you ask, not to grieve, since I am only a man? Nor do I say that you should not grieve; I do not condemn dejection, but the intensity of it.

To be dejected is natural, but to be overcome by dejection is madness, and folly, and unmanly weakness. You may grieve and weep, but not give way to despondency, nor indulge in complaints. Give thanks to God, who has taken your friend, that you have the opportunity of honoring the departed one, and of dismissing him with becoming obsequies. If you sink under depression, you withhold honor from the departed, you displease God who has taken him, and you injure yourself; but if you are grateful, you pay respect to him, you glorify God and you benefit yourself. Weep, as wept your Master over Lazarus, observing the just limits of sorrow, which it is not proper to pass. Thus also said Paul: "I would not have you to be ignorant concerning them which are asleep, that ye sorrow not as others who have no hope." Grieve, says he, but not as the Greek, who has no hope of a resurrection, who despairs of a future life.—*St. Chrysostom.*

THE TRIUMPH OF EASTER

By the Rev. J. B. C. Murphy

THANKS be to God which giveth *us* the victory! Yes, the *victory!* Jesus Christ has come, and by His own Death and glorious Resurrection has turned the darkness into light—the tears of humanity into joy! He has triumphed over the enemy before whom men have cowered almost from the beginning of the world. He has destroyed Death! He has taken the captor captive. He has released the prisoners taken by the grave. His Resurrection is the pledge of His people's resurrection. The horror that belonged to death is gone, for we know that we shall die, only to rise again!

"By death I shall escape from Death
And life immortal gain!"

Now we part with friends only for a time. We shall meet again. There, on "the far eternal shore" where they await us, hands will once more be clasped. "If we believe that Jesus died and rose again; then them also which sleep in Jesus, shall God bring with Him!" The sleep of death is one from which (as Satan himself reminds us) no earthly voice can awake the sleeper; but the voice of Jesus Christ our Lord can! The grave is not Satan's stronghold. Jesus has driven Satan out from thence. It is now, to Christians, merely "the place where the Lord lay!" Satan may point to Jesus dying on the Cross, he may bring you to the sealed tomb on the following day, and pointing to it, say, "Behold the end! the end of the Man of Galilee!" But he dare not bring you to that same place on the "third day," when the Sepulchre is empty! No, for that proves too clearly that the victory is *ours,* not his; that the sting of death is gone!

My brethren, the Resurrection of our Lord Jesus Christ is a simple, well-attested, historical fact; a truth that has been vigorously assailed, but never shaken. Witnesses of the Resurrection, men and women who saw and talked with the risen Saviour, felt that their whole lives were changed by what they had seen, by what they *knew.* . . . . They went forth, those men, and preached everywhere "Jesus and the Resurrection." It was teaching new and strange. The world rose up against it, and said, "You must stop this—you must cease to spread this absurd report. It is not— it *cannot* be true. Your lives for it if you persist." And they calmly answered, those early Christians, "We cannot but declare what we have seen, and what we know to be true; and we mean to declare it. You may take our lives, as you threaten to do. But you cannot *destroy* us. Our risen Master will raise us from the very dead again. *We know it!*"

And so they preached it—and they suffered, and died for it. Do you believe that men would lay down their lives for the sake of spreading a report which they knew to be false?

And then, my brethren, what is the history of the Church of Jesus Christ in the world but the history of a living Church, watched over, guided, preserved, sustained, by a living Christ?

Well then, dear friends, what, if we are Christ's, have we to fear from death? Does it seem a terrible, horrible thought to you, that life should cease? But life does *not* cease. Interrupted here it flows on uninterruptedly in the unseen world. The worker woes on working, and the thinker goes on thinking, and the scholar (I am speaking about the *"dead in Christ,"* remember,) goes on rejoicing in the intellect that God has given him, and discovering new mines of knowledge, and realizing that the wisest in the world

"Are but babes, and feeding on the children's food!"

The body, indeed, rests awhile, "waiting in a holy stillness; wrapt in sleep"—until the moment in which, at God's command, "soul and body meet again"; and then the tabernacle, which was once "of the earth, earthy," comes forth a spiritual imperishable body, to be for ever with the Lord!

The time was when even to God's own people, the saints of far off Old Testament days, the unseen world was a dark mystery; the fate of the soul after death an unsolved riddle, lit up every now and then with such bright flashes of inspiration as we have in the words of Job, "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God!" But to the Christian all this is absolute certainty; death is conquered, its sting is gone, the grave is opened.

"Thanks be to God, which giveth us the victory through our Lord Jesus Christ!"

LITERARY

THE INNER LIFE OF ROME

The Religious Life of Ancient Rome. By Jesse Benedict Carter, Director of the American School of Classical Studies in Rome. Published by Houghton, Mifflin & Co., 1911. Price, $2.00.

This book is a precious addition to that new chapter of the world's literature commonly called the Philosophy of History, but now worthy of the deeper name of the Psychology of History: The discovering, defining, and declaring of the place and value of religion in the life of the race. It is hard to imagine a book more likely to widen the appreciation of this new and spiritual work of reverent scholarship than this one. Its clear and captivating style invites and holds the attention till the tale is told.

It is a long tale, beginning in the gray dawn when the little Rome was rising, and ending only when the great but waning Rome gave her name and her spirit to the empire of Europe, which boasted itself to be both Roman and Holy. But long as the tale is, it is told in 260 pages, intense, vivid, and free of cumbersome detail. In this achievement of carrying one easily and without confusion through the lapse of ages in a few hours, lies the peculiar charm of the book. Surely the author has lived in each of the varying acts of the drama of Rome. He has talked with its people; one might guess that he had prayed with them. He understands Varro as well as Lucrecius, but knows neither of them better than he does St. Paul. He interprets Julian's ideas as well as those of Augustine and appreciates Theodoric as fairly as Gregory the Great.

No mention of Rome and religion in the same breath can fail to raise the question, Is the once "Eternal City" retiring from her œcumenical eminence; or is it to be hoped (or feared) that Rome may again prove herself the only effective center of the religious and social reconstruction of the world? With exquisite tact the author avoids the discussion of this question, yet he once says and often hints that Rome is for the future the same *Urbs Aeterna* as for the past. Who shall say? To many of us it seems that the center of gravity of mankind is surely passing over to our western shores, and that as Rome once learned from others long ago, now other cities must learn from her to take that place amid newly fused races and in a reintegrated Christendom which Rome won in the Mediterranean world, and later held in Western Europe. Whatever our answer to this question, we can make it with less of prejudice and more of reason for having looked on Rome, the soul of Rome, in the clear light of this author's serenely detached yet earnest religious consciousness.

EVOLUTION AND THEOLOGY

Two books come to our table dealing with the relations between theology and modern science. The Rev. J. R. Cohu's *Through Evolution to the Living God* is the more popular in treatment and style. He begins by asking whether, with the scientific spirit of the age testing the bases of our knowledge, educated men to-day are Christians at heart but skeptics in head? The author, in a bit of autobiography, tells how he was born and bred in a narrow Evangelical school which forbade all questioning of the traditional creed; how, introduced to the writings of Herbert Spencer, his conventional theology crumbled to pieces and he became a fairly reasonable agnostic; but how, like Romanes, he found himself unsatisfied with his new creed, and eventually was brought back to the God-Man, Christ Jesus, with deeper conviction of faith. A brief recapitulation of his conclusions will show the main trend of the book: "Science has made out its case for the theory of Evolution, but fails to throw any light on some of its most vital problems, which philosophy must interpret in the light of scientific facts. The materialistic and idealistic interpretations of evolution have each their merits and drawbacks, but the balance dips in favor of idealism, and its conclusions largely tally with those of revealed religion." [Parker & Co., Oxford, 3*s.* 6*d.*]

In the second of these books, *God in Evolution: A Pragmatic Study of Theology*, by Francis Howe Johnson, we have a scholarly essay on constructive lines, directed to the application of pragmatism to theology. The theology reviewed is, perhaps, too much the theology of "the man in the street," loosely rather than scientifically stated, and so the line of opposition between scientific and theological truth is rather sharply drawn. The author (who did pioneer work along the lines of pragmatic thought more than twenty years ago, in a volume which he summarizes now, under the title of *What is Reality?*) urges that theology in its widest aspect must be a systematic attempt to coördinate the facts of man's religious life and to state the laws of religious experience; therefore the tendencies of pragmatism, the principle of human valuation as the standard of all values, are urged as applicable to the recasting of theology. Mr. Johnson's main contention is that in the pragmatic philosophy we have a common ground for uniting liberty of thought with authority in religion. He finds an apt formula for the extension of the hypotheses of natural science to the relation between God and man in St. Paul's words, "Work out your own salvation, for it is God that worketh in you." [Longmans, $1.60.]

POETRY

The Story of America Sketched in Sonnets. By Harry Frank. Boston: Sherman, French & Co.

The task of a poet laureate has always been considered a difficult one, inasmuch as he has to keep the divine afflatus on tap, as it were, for the "occasional" versification which circumstances may require of him; his impulsive courser Pegasus, so to speak, kept saddled and bridled for emergency calls.

Mr. Frank has boldly and deliberately bound this kind of yoke upon himself by laying out a course of sonnets to sketch and to criticize salient events and prominent persons in American history. There are a hundred odd of them, under the difficult headings, "Colonial Period," "Revolutionary Period," "Founding of the Republic," "Growth of the Union," "Period of Slavery," "Industrial Epoch," "Age of World Conquests." The task has been wonderfully well done, for even more challenging apparently to poetic treatment are many of the separate titles for the Sonnets, such as "Shay's Rebellion," "The Louisiana Purchase," and "Captains of Industry." There is a good deal of interesting writing and much patriotic feeling in these verses. The author makes no fetish of his country's flag and has nothing of the brag and bluster of the Kipling spirit, which seems fortunately to be dying out. Mr. Frank denies inspiration to the War of 1812, the Mexican War, and the War with Spain, and of its issue he says:

> "Then was our 'scutcheon fouled with hideous blot,
> For Patriots failed, defeated by our shot."

Sometimes Mr. Frank of course has to force his rhymes a good deal, as follows:

> "John Alden, Mary Chilton (who did gloat
> That first they touched the rock) when soon should float."

There are one hundred and thirty-five really very valuable historical notes, with references from lines of the sonnets in which due credit is given to many "progressive" leaders of the day: Dr. Washington Gladden, Henry George, and Senator La Follette, and where the Problems of the House of Have and the House of Want are frankly and boldly met and discussed.

AMERICAN PAROCHIAL HISTORY

It has been a pleasure in recent months to acknowledge the receipt of a number of volumes of local interest in recording parochial Church history. The latest of these to be received is *The Story of a Kansas Parish*, being a compilation from the records, and a partial survey of the work and some of the workers, of Trinity Church, Atchison, Kansas, from 1857 to 1911, made by its fifteenth rector, the Rev. Francis S. White, A.M., B.D. In spite of the newness of Church work in the great western plains generally, this parish has considerably passed its semi-centennial, and has, therefore, accumulated a degree of history beyond that which attaches to most parishes in that section. A valuable portion of the history consists of the reminiscences of the early planting of the Church in Atchison from the pen of Mrs. John J. Ingalls, who went to Kansas in 1859, and thus has personal recollection of practically the entire period covered by the life of the parish. There are a number of interesting illustrations in the book.

RELIGIOUS

Other Sheep I Have. By Theodore Christian. The Proceedings of the Celestial Communion on Church Unity. G. P. Putnam's Sons.

This book is a plea for Christian Unity. Its plan is expressed in the quotation on its title-page: "Truth embodied in a tale may enter in at open doors." The characters are made to utter the views of different representative classes, and for a large part in quotations from writers of the various Christian denominations. "Theodore Christian" is evidently a Churchman and the Churchman's view on the whole prevails in the debate. But the book is eirenic throughout and the conclusion of the whole matter is: "Of may (not must) a great deal; of moderation (not excess) the proper amount: of inclusiveness (not exclusiveness) a sufficient quantity; of love (of first purity, if you are so fortunate as to find it) more than all combined." One cannot but welcome any such sincere and well-informed attempt to promote the great cause of Christian Unity, and wish it success.

The Faith of an Average Man, by C. H. S. Matthews, M.A., is a modest book that ought to be of great value for popular usage. It is at once a definition of the essentials of Christianity and an apologetic for them. Very simply and plainly the author states the faith and very plainly and simply justifies it. The arrangement of a subject to a chapter makes it easy to put the finger of the incipient doubter directly upon his remedy. It is to be hoped that the same author will give us more books of the like nature now at a time when short and incisive reading matter for the laity is so greatly needed. [Longmans, $1.00.]

DEPARTMENT OF
Woman's Work in the Church

Correspondence, including Reports of work of all women's organizations, should be addressed to Mrs. William Dudley Pratt, 1504 Central Ave., Indianapolis, Ind.

WHILE the inspiration and glow of Lenten study are animating the women of the Church, many of them are already thinking in what ways the summer outing may be made to supplement and continue this profitable and pleasant task of Lent. Plans are being laid by parties of friends and coteries of college girls to meet at some such well-known places as Northfield or Silver Bay, where the religious life receives much uplift. This year we fancy, however, that our own Cambridge Conference for Church Workers will be more generally attended than ever before. Because, while other places offer, as we have said, great uplift, the Church's claims are placed on the exact plane of all other religious bodies, and this to even the most "liberal" Churchman must always be painful. Women who have studied the history and doctrine of the Church, who value its spiritual teaching, who love the Church Year and live its teachings from Sunday to Sunday, are often pained to find all these things ignored. Silver Bay and Northfield have profited by the fact that the Church has been slow to offer her children what they have long been supplying, so far as they are able to supply.

The Cambridge Conference, which has become a fixed annual meeting, has been made up, from the very first, of those who have given quite as much as they have received: the early *clientele* of the Conference, in its quality, has been one of the chief inspirations of the leaders, but it is the dearest wish of those who have felt its great worth, to have the advantages of the Cambridge Conference known and shared by the many Church people who perhaps have not learned of its value.

Bishop Rhinelander is chairman of the Advisory Council. Dr. Hart has given time and service without stint and his courses of lectures have attracted many to these meetings. Dr. Fosbroke and Dr. Kellner give lectures and most valuable counsel. Church workers, while enjoying the restfulness of the surroundings and having a real vacation, may yet be helped daily in the way they most need, by the carefully adjusted counsel offered them here. The programmes for the coming season are prepared, and these, together with all other information, may be had of Miss E. H. Houghton, 58 Garden street, Cambridge, Mass.

A YOUNG WOMAN approached the leader of a Lenten *Conquest of the Continent* class lately: "I have come to all your Lenten classes ever since I have lived in this town," she said, "and I have enjoyed them so much; I really have looked forward to them each year with keen pleasure; but now you have begun on your own Bishops, and I am not interested. Why didn't you keep on with general history or missions, as you have done in other years? I think you are very narrow."

This same idea has obtained for a good many years among even our own Churchwomen (this lady was an "outsider," as she called herself, but really there can be no such thing), who were willing to be diverted by historical novels treating of Bluff King Hal, Bishop Laud, and Sir Thomas More; but the practical, poverty-hampered progress of their own American Church has been a sealed book to them.

Despite the accusation of narrowness, this Lent has brought to the thousands of women reading the *Conquest of the Continent* the realization that in no land and among no people, except perhaps the early Christians, has so much pain, discomfort, discouragement, and indifference been overcome for the sake of a principle. Like the mountain climber, carefully cutting out the next foothold above him that he may at last reach the heights, so these undaunted pioneers went on, slowly but surely, bent on attainment, and gave to us something, their most precious gift, which this land might otherwise have not known. It is only because some of us have *lived* a part of it, that we have not sooner seen that the story of the planting of the American Church has been an epic, filled with both poetry and philosophy, and we close the book with profound gratitude.

The last lesson deals with good Bishop Kip, whose *Double Witness of the Church* was one of the earliest books in this country to place clearly and impressively before the mind of the laity, the truths of the Church's teaching. This story was told by one present: I saw that book in my father's library when a child; and when I was hunting for something to read, in a day when children's literature was not so plentiful, again and again would I read the title, "Double Witness of the Church Kip": and once I said to him, *"Father, would I like that book about the Church Kip?"* When this story was told after class, a California woman repeated lovingly the last phrase: "The Church Kip! Well! to my mother's generation, that was just what it was—the 'Church Kip'—and there might have been worse names for it, for Kip certainly meant Church."

It is said that three thousand copies of the *Conquest of the Continent* have been sold during Lent, and it is probable that the women of the Auxiliary have bought them. It has been a splendid concentration, for which praise is due to the author of the book and to the Church Missions House for so carefully distributing it. We doubt not but that other volumes will follow until the Church's latest efforts and successes will have been made known.

AND THIS LEADS to another phase of this study which will probably be a permanent feature of future Lents; such weekly meetings, or classes, if one may call them such, might, with enormous profit, be held forty weeks of the year. There is a need, if not a demand, for Church information along many lines. To-day, at the close of our series, voluntary requests were made as to subjects for next year: the Prayer Book, the Hymnal, certain phases of history and other topics were suggested. It would seem feasible, in cities where there is a strong Auxiliary upon which to draw for leaders and where there is a diocesan house with its conveniences of library, maps, and other equipment, that such a class might be held; furthermore, that such a meeting, open to all women, with varied topics and varied leaders would be of great supplemental value to the routine work of the rectors of the city. This idea may horrify some of our good clergy who, in their mind's eye, see disaster following in the train of such teaching, but it is obvious that the women of the Church are doing much of its teaching and are preparing themselves to do it well. With the approval of the Bishop and a carefully selected corps of women, the first requisite of whose fitness should be sound Churchmanship, such a class could not fail of great success.

Another valuable outgrowth of the Lenten class is found in the acquisition of new members to the Auxiliary. Women who, as ready speakers and good writers, are invited to have a place on these programmes, are so much impressed by the atmosphere of the whole thing, that they can never again be indifferent to the Woman's Auxiliary, and nearly always become zealous members. Another thing to be kept in mind by those who are trying to plan good things, is that many more women are ready to help than is supposed. Ask women to do specific things, explain the plan, and then leave it to them, and nearly every time, the result is satisfactory.

COLUMBUS, Ohio, has the only known branch of the G. F. S. for deaf mutes. The associates, with one exception, are teachers in the deaf and dumb institute located in Columbus.

THE G. F. S. may claim an important place as a missionary teacher, added to its other admirable qualifications. During the year ending October 1911, this society gave over $8,000 for missions.

THE RESURRECTION of our Lord was not merely a proof of His continued existence, nor merely a proof of His being indeed the Son of God, nor merely a proof of the success and acceptance of His atoning death, but it was a revelation, and a most unexpected revelation, of the nature of the new life. It was clearly seen that the new life is not a simple continuation of this—like the life to which Lazarus and the child of Jairus returned—but something far higher. Nor was the Resurrection of our Lord only an exhibition for our benefit. By it Jesus Christ Himself went through a distinct change in the mode of His human existence. It would not have been a true revelation to us, if this were not the case; it would have been only a feint, like the Docetist notion of the Incarnation. Our Lord's own Person reached a further point by it; and He gained through death the spiritual condition into which He had looked at His transfiguration.—*Canon Mason.*

EASTER

The Offering of the Goddess.

But a heathen maid am I, poor and lorn;
Divine, men callèd me, and knelt before
My shrine. They poured oblations, wine and corn,
Ambrosia of the north; nay, more,
Blood, on my altar's stones. The blood of beasts;
Ah! yes, and blood of men. They wafted prayer
To me; from sacrificial feasts
Rich viands laid they on my altar, there;
The smoke of incense fires stained the far blue.

Dear Christ, I was alone and very blind;
In lands remote from Thee I lived; nor knew
Of Thy sweet life, Thy sacrifice, designed
Of God, our Father, before the birth of time.
But now, since Thou hast touched my closèd eyes,
I burn to lay some treasured thing of mine,
There, at Thy Cross' foot. Wouldst Thou despise
A maiden's penitential offering?

Yet what to give have I, who from Thee took
Prayers and devotion, justly Thine? The spring
May give Thee lilies; men, through bitter tears, may look
Their homage. I, though pluckèd and depleted,
I, who took, now yield, of my infamous fame
The symbol—I, thine innocent enemy, defeated—
Lord, at Thy Cross I lay—my heathen name.

Grace Coolidge.

ON EASTER EVEN

By the Rev. W. C. E. Newbolt *

WE can picture to ourselves the Sabbath calm of Easter Even. There stand the three crosses, stark and bare against the sky; beneath them there is the trampled turf, the only signs of the multitude of yesterday. Over the city there hangs the shadow still of a great crime; to not a few it is a Sabbath of extreme solemnity which had intervened between them and their holy week. They had just laid the Body in spices and in fine linen, and had rolled a great stone to the door of the cave, when they were obliged to desist; and in the meantime these fresh obstacles had arisen of which they were happily unconscious—Pilate's sealed stone and watch. Surely it must have been with some impatience, although they knew not what it was to reveal to them, that they waited for the dawn of the first Easter Day. But there are certain lessons all its own, on this Easter Eve, which we must hasten to gather up. Surely it is a lesson which sometimes we are slow to learn, that nothing must be allowed to interfere with religion. No, not even the supreme nature of a moment like this is accepted by the holy women as an excuse for breaking the Sabbath. And Paradise itself seems to shed something of its calm and sweet repose over the day, and invite us to think of the rest that remaineth for the people of God. While the hidden tomb, into which we may not enter, tells us that our thoughts must not rest there; for the Church herself has caught this lesson, and would stay as little as possible round that Holy Body lying in the grave, but with holy impatience urges us at once to commence the Easter Festival, and to say already with the angel, "He is not here, but is risen." For Easter is a festival indeed, the greatest of all, the celebration of that which is the very foundation of our hopes. "If Christ be not raised, your faith is vain, ye are yet in your sins." And while we stand here to-day with our spices and ointments, we who have tried to keep alive and fresh the memory of our Lord's death, while we too have rolled a great stone to that door, and have tried to keep a hallowed spot in our hearts for the scenes of His death and Passion; we who have wept by the grave in the gloom of the shadow of death, to us Christ is risen to-day, the Lord has awaked as one out of sleep. "He is not here, but risen." The spices and ointments which we have brought He will reward with a vision of the open tomb; the tears which we have shed will be turned into joy; the stone shall be rolled away, and we shall see in the angel-kept tomb the earnest of our own resurrection. But still we may keep our spices and ointments for the Easter festival. There is the holy preparation of a good life, the tears of true contrition, and the stone of carefulness, which never come amiss.

Let us humble ourselves in the sight of God, and He shall lift us up. The spices which prepare us for death will be needed also for resurrection. We yet have to pass through the intermediate state, and past the straight gate and judgment-bar into heaven, where He who has begun a good work in us will perform it until the day of Jesus Christ.

And much more shall we need them all through life, the spices, the tears, and the covering stone—spices to deck our mortality and the corruption of our hearts; tears to weep for the dead past and perished opportunities; the stone to guard the holy memories and sacred scenes of our life. We have not yet reached the Easter that remaineth. Our Easters now are but *Te Deums* on the battle-field, with other conflicts still before us. Still as Easter sunshine struggles with the calm grey mist of Easter Eve, and veil after veil of sadness is scudding away before the gathering light, let us remember with joy that the Lord has awaked as one out of sleep; that He is alive to reward our preparation; alive to wash away our tears; alive to reward our carefulness: "Because I live, ye shall live also." This is the message that follows us from the opened tomb, through the mysteries of Holy Week, Good Friday, and Easter. "Ye are they which have continued with Me in My temptation. And I appoint unto you a *kingdom*."

* Reprinted from *Agnus Dei*. S. P. C. K.

HONORING THE MINISTRY

In this day of unfaith and many faiths, when the ministers of the Church are supposed to have lost their hold upon the affections and confidence of the public, it is gratifying to come across an incident so contradictory of these assumptions as was the testimonial to Bishop Whitehead a few weeks ago. Fellow Churchmen, citizens prominent in all the walks of business and of public affairs assembled to express their appreciation of thirty years of service in the office of the episcopacy of a great Church. The event was all the more significant for the reason that it passed beyond sectarian or even religious lines. Men of many Churches and men of no definite religious alignment sat side by side at a banquet celebrating Bishop Whitehead's thirtieth anniversary as a Bishop. Altogether apart from the appropriateness of this testimony in Bishop Whitehead's behalf, the incident expresses in very clear terms the confidence and respect in which a life of devotion and service in the ministry of the gospel is still held by thoughtful people of all classes. Despite the surface indications of religious indifference and the decay of the Church's power to draw and attract the masses of the people, that institution still possesses vital and active power over the minds and affections of men. Religious impressions and respect for the things that the Church teaches are far more widespread than would seem upon a cursory examination of the public attitude.

The ministry, as the visible and audible representative of the Church in the world, still has a wide field of usefulness and may still inspire the largest confidence in the hearts of men. The evidence that sometimes appears to the contrary cannot always, indeed, very rarely, be set down to either a decline in faith or respect for the noble vocation of preaching the gospel. It more frequently grows out of a lack of stability and manifest uncertainty of faith and life on the part of the representatives of the ministry themselves. These instances are individual and sporadic, but in the eyes of many people they assume the proportion of a general weakening of public confidence in the ministry, if not a fatal evidence of a wholesale decline of religious belief. These things may be, but it is certain that the honest, straightforward service of a preacher of the gospel, a lifetime of earnest endeavor in behalf of better thinking and better living, is just as quickly and as reverently appreciated to-day by a community as it was in the days of "the fathers," when the relation between the pastor and his flock was much more intimate and individual than it is possible for it to be to-day.

It is still true that right living, a long course of service and unwavering adherence to certain principles of truth and of faith will exact from the public and from individuals the tribute of confidence, of respect, and of abiding affection. This is one of the things that gives to the work of the ministry a peculiar beauty and involves peculiar responsibilities. The preaching of a gospel, or the gospel, may seem like an easy thing, and many there are who are called thereto. But to maintain back of the merely oral proclamation from week to week a constant life of service, of honest, sincere living in behalf of that gospel is what gives point and potency to the spoken message. It is this kind of ministry that wins its rewards and impresses itself indelibly upon the hearts and affections of the people in whose behalf it is expended.—*Pittsburgh Gazette-Times.*

Amidst the many vicissitudes of daily life, good temper is found to be a valuable asset and a panacea for most ills. It is a Christian virtue of great worth and merit, and its moral influence is boundless. It is graceful, and sits well on old and young. It is the best of all good company, and adorns the wearer more than rubies and diamonds set in gold. How delightful does it make social converse. Here it looks on the bright side of human nature, and is kind in its judgment of others. It is charitable, gentle, and truthful; it scatters comforting words, which produce others in return; and thus good thoughts are cherished and deeds of kindness done.—*Selected.*

EASTER DAY

Ere morn's first flushing rays the vision greet,
The holy women, a woe-stricken throng,
Haste to the sealed tomb, fast kept by soldiers strong,
With fearful spirit, and with faltering feet;
With linen fair, and store of spices sweet
To do what loving offices belong
To the dear Dead, slain by foul spite and wrong,
To pay such last sad tribute as is meet.

Behold, the rugged stone is rolled away!
An angel thus dispels their deep dismay:
"Why do ye seek the living 'mong the dead?
Your Lord is risen, even as He said;
He goes before you into Galilee;
If you would find Him, thither follow ye."

JOHN POWER.

Church Kalendar

Apr. 1—Monday before Easter. Fast.
" 2—Tuesday before Easter. Fast.
" 3—Wednesday before Easter. Fast.
" 4—Maundy Thursday. Fast.
" 5—Good Friday. Fast.
" 6—Saturday. Easter Even. Fast.
" 7—Easter Day.
" 8—Monday in Easter Week.
" 9—Tuesday in Easter Week.
" 14—First Sunday (Low) after Easter.
" 21—Second Sunday after Easter.
" 25—Thursday. St. Mark, Evangelist.
" 28—Third Sunday after Easter.
" 30—Tuesday. Eve of SS. Philip and James.

KALENDAR OF COMING EVENTS

Apr. 11—Special Session of the House of Bishops, New York City.
" 16-19—Church Congress, St. Louis, Mo.
" 23-24—Twentieth Annual Conference of Church Clubs, Baltimore, Md.
" 24—Arizona District Convocation, Tucson.
" 24—Louisiana Dioc. Council, New Orleans.
" 24—Massachusetts Dioc. Conv., Boston.
May 1—Alabama Dioc. Council, Birmingham.
" 1—New Mexico Dist. Convocation, Silver City.
" 1—Western Massachusetts Dioc. Conv., Great Barrington.
" 7—New Jersey Dioc. Conv., Mount Holly.
" 7—Pennsylvania Dioc. Conv., Philadelphia.
" 7—South Carolina Dioc. Conv., Beaufort.

MISSIONARIES AVAILABLE FOR APPOINTMENTS

[Address for all of these, Church Missions House, 281 Fourth Avenue, New York. All correspondence should be with Mr. JOHN W. WOOD, Secretary, 281 Fourth Avenue, New York; not with the missionaries direct, as they do not make their own appointments.]

ARIZONA.

Rt. Rev. J. W. Atwood, D.D.

CHINA.

HANKOW:
Miss Elizabeth P. Barber of Anking.
Deaconess Edith Hart of Hankow.
Rev. S. Harrington Littell of Hankow.
Rev. Dudley Tyng of Wuchang.
Miss M. E. Wood of Wuchang.

WUHU:
Rev. and Mrs. C. F. Lindstrom, of Kiukiang.

JAPAN.

KYOTO:
Rev. K. Hayakawa, of Osaka.

NEVADA.

Rt. Rev. H. D. Robinson, D.D.

THE PHILIPPINES.

Mrs. Anne Hargreaves, of Baguio.

SPOKANE.

Rt. Rev. L. H. Wells, D.D.

UTAH.

Rt. Rev. F. S. Spalding, D.D.

Personal Mention

THE Rev. RAYMOND M. DOW ADAMS has resigned the rectorship of Grace Church, Stafford Springs, Conn., and on May 1st will assume charge of Christ Memorial Church, North Brookfield (diocese of Western Massachusetts).

THE Rev. W. A. BRUCE of Keokuk, Iowa, has accepted an appointment from Bishop Gailor as priest in charge of St. Thomas' (colored) Church, Jackson, Tenn., and after Easter his address will be 568 N. Cumberland Street, Jackson, Tenn.

THE Rev. L. C. BIRCH of McKinney, Texas, has accepted a government chaplaincy at Fort Stanton, New Mexico.

THE Rev. REGINALD A. CRICKNER has resigned the rectorship of St. Andrew's Church, Waterville, and the charge of the work at Waseca and Elysian, Minn., after nearly eleven years' work in this field, and has accepted a call to the rectorship of Trinity Church, Litchfield, Minn., where he will be in residence after April 8th.

THE address of the Rev. MILLS COLGATE DAUGHTREY is changed from Forest Hill Park, Richmond, Va., to Hotel Pocahontas, Newport News, Va.

THE Rev. S. R. S. GRAY has resigned the rectorship of the Church of the Ascension, Pueblo, Colo., and has entered upon the rectorship of Emmanuel Church, Denver, Colo.

THE Rev. A. LEFFINGWELL, rector of St. Paul's parish, New Albany, Ind., will relinquish his rectorship in May, and will return to the East.

THE address of the Rev. FRANK B. LEWIS, secretary of the diocese of Montana, is Bozeman, Mont.

THE address of the Rev. ELMER N. SCHMUCK has been changed from 2903 West Forty-third street to St. John's Rectory, 2517 West Forty-second street, Minneapolis, Minn.

THE Rev. THOMAS ALLEN TIDBALL, D.D., has resigned the Professorship of Ecclesiastical History and Polity in the University of the South, but will continue his residence at Sewanee, Tenn. The Board of Regents has made him *professor emeritus* and Lecturer in Early English Church History.

CAUTION

FOREIGNER.—Caution is suggested in dealing with a stout, dark foreigner dressed in clerical attire now in the diocese of Western New York, begging for assistance for an alleged orphanage in his native land. Information may be obtained from the Rev. O. E. NEWTON, Phelps, N. Y.

ORDINATIONS

PRIESTS

NEBRASKA.—In All Saints' Church, Omaha, on Passion Sunday, March 24, 1912, the Rev. CHARLES HAMILTON BASCOM, deacon, was advanced to the priesthood by Bishop Williams in the presence of a congregation of 800 people. The sermon was preached by the Bishop, the candidate was presented by the Rev. John A. Williams, the Epistle was read by the Rev. James Noble, the Gospel by the Rev. T. J. Mackay, rector of the parish, and the Litany by the Rev. John W. Jones. The newly ordained priest becomes rector of St. Stephen's Church, Ashland, with the additional charge of St. John's Church, Wahoo.

NEW JERSEY.—In Trinity Church, Moorestown, N. J., on Wednesday, March 20th, the Rev. ROBERT B. MCKAY was advanced to the priesthood by Bishop Scarborough. The candidate was presented by his father, the Rev. Robert McKay, D.D., rector of the parish, and the sermon was preached by the Ven. A. Bowden Shepherd, Archdeacon of the diocese. About twelve other priests were present. Mr. McKay will continue his duties as a curate in St. George's parish, New York City.

DIED

CLARK.—Fell on sleep at the rectory, March 19, 1912, HENRIETTA MARIA (GILBERT) CLARK, wife of the Rev. James Walters Clark, rector of St. James' parish, Washington, D. C.

"May she rest in peace."

DURKEE.—Entered into rest at West Park, N. Y., on Thursday, March 28, 1912, HARRIET CARLTON DURKEE, daughter of Colonel Rowland and Susan Merrill Carlton, and wife of the late Eugene R. Durkee.

"Asleep in Jesus."

FOSTER.—In Washington, D. C., on March 21st, aged 54 years, the Hon. DAVID J. FOSTER, member of the National Congress from the state of Vermont. The funeral was held in St. Paul's church, Burlington, Vt., and the interment was made in that city.

KNIGHT.—At her home in Milwaukee, on Saturday evening, March 30th, ELIZABETH PICKERING, widow of the Rt. Rev. Cyrus F. KNIGHT, D.D., fourth Bishop of Milwaukee, aged 83 years.

Requiescat in pace!

WADELL.—At his home in Wilmington, N. C., on the evening of Sunday, March 17, 1912, ALFRED MOORE WADELL, in the 78th year of his age.

"The golden evening brightens in the West.
Soon, soon, to faithful warriors cometh rest.
Sweet is the calm of Paradise the blest. Alleluia."

MEMORIALS

SARA BARDEN ROCHE

In the Communion of the Catholic Church, in the confidence of a certain faith, in the comfort of a reasonable, religious and holy hope, there fell asleep in Jesus, at the home of her son, the Rev. H. H. P. Roche, Deland, Florida, on the twentieth day of March, 1912, SARA BARDEN ROCHE, widow of the late Rev. Robert Timpany Roche, sometime rector of St. Paul's Church, Philadelphia, daughter of the late James Barden Palmer, K.C., and sister of the late Chief Justice Palmer, both of Prince Edward Island.

After the Requiem Mass in the parish church at Deland, on March 20th, the burial took place on Saturday, March 23rd, in the graveyard of Christ Church, Shrewsbury, New Jersey, where her body rests beside that of her husband. R. I. P.

"When I awake up after Thy likeness I shall be satisfied."

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Memorial matter, 2 cents per word. Marriage Notices, $1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage —will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED

POSITIONS OFFERED—CLERICAL

CATHOLIC PRIEST WANTED—June 11th to August 31st—$50.00 per month and rectory on the Hudson. Z. V., care of 18 Davies Place, Poughkeepsie, N. Y.

RECTOR wanted for St. John's Church, Parsons, Kansas. Must be young and unmarried. Salary at beginning $900 annually. Address WILLIAM FAIRFIELD, clerk of vestry.

POSITIONS WANTED—MISCELLANEOUS

ORGANIST AND CHOIRMASTER, first-class man desires immediate position. Fine player, expert, successful trainer, conductor and well-known recitalist. Cathedral trained, graduate of London, England, and pupil of the late Sir John Stainer. Churchman. Ten years American experience. Highly recommended by clergy and eminent musicians. Address "ORGANIST," 1808 Chicago Avenue, Evanston, Ill.

A CHURCHWOMAN desires position near Philadelphia, Pa. Experienced housekeeper, Mother's Helper, and care-taker of children. Address LANSDOWNE, care LIVING CHURCH, Milwaukee, Wis.

GRADUATE NURSE, and trained Parish Worker desires position in a School as Matron, or Parish Worker. Apply REV. A. O. WORTHING, Our Saviour's Rectory, Little Falls, Minn.

A THEOLOGICAL STUDENT desires work June to September. Stenographer (own machine), experienced organist. Would train choir. Write "STUDENT," care LIVING CHURCH, Milwaukee.

DEACONESS, experienced in parish work, desires position in the East. Address Deaconess, LIVING CHURCH, Milwaukee.

UNLEAVENED BREAD—INCENSE

ALTAR BREAD AND INCENSE made at Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address SISTER IN CHARGE ALTAR BREAD.

PURE Unleavened Bread for the Holy Eucharist. Samples and price list sent on application. THE SISTERS OF ST. MARY, St. Mary's Convent, Peekskill, N. Y.

COMMUNION BREADS and Scored Sheets. Circulars sent. MISS A. G. BLOOMER, Box 173, Peekskill, N. Y.

PRIESTS' HOST: people's plain and stamped wafers(round). ST. EDMUND'S GUILD, 883 Booth Street, Milwaukee, Wis.

PARISH AND CHURCH

THE BURLINGTON PIPE ORGAN CO. of Burlington, Iowa, manufacturing one of the very best organs on the market, kindly solicits correspondence with churches desiring to purchase new organs. For solidity of construction, beauty of architecture, and sweetness of tone our organs have no equal. You will save money for your church by corresponding with us before purchasing.

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ORGAN.—If you desire an organ for Church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

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INTERNATIONAL CHOIR EXCHANGE AND CLERICAL REGISTRY

CHURCHES looking for RECTORS or ASSISTANTS, or for ORGANISTS and CHOIRMASTERS, please write to THE JOHN E. WEBSTER CO., 116 Newark avenue, Jersey City, N. J., late of 136 Fifth avenue, New York.

HEALTH RESORTS

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SUMMER RESORTS

NASHOTAH MISSION, situated in the heart of the Oconomowoc Lake region in Southern Wisconsin, can take a limited number of summer guests, preference given to families making an extended stay. Open June 15th to September 15th. Address, REV. E. A. LARRABEE, Nashotah, Wisconsin.

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IDEAL EUROPEAN TOUR. 70 days of travel through the most beautiful and historic parts of Italy, Switzerland, Germany, Holland, Belgium, France, and England. Perfect arrangements. All expense included, $525. Sails June 15th. Personally conducted by REV. THOMAS YOUNGER, Ligonier, Indiana. Write for information.

RECOMMENDED by the Rev. Dr. Houghton, Church of Transfiguration, New York. Delightful tour 8½ weeks. Seven Countries. Auto through Touraine. Experienced conductor, thoroughly familiar Europe, five languages. Sir Fred Y's daughter, chaperon. July 3rd. MISS STEEDMAN, Hotel Astor, New York.

CHARMING TOUR.—Norway, Sweden, Denmark, Continent, England (six days' cruise in Norway), "Cleveland," June 20th. Organized and conducted by the Rev. Andrew J. Graham. Interesting booklet. Address, NEW YORK TRAVEL CLUB, 250 Huntington avenue, Boston, Mass.

SPAIN, FRANCE, ENGLAND.—Limited party of ladies, sailing in May for five months abroad. Experienced Conductor-Chaperon. References. Address "TRAVELLER G.," care LIVING CHURCH, Milwaukee, Wis.

EUROPE.—Limited, select party, ten weeks, June 20th. Experienced conductor. Unequalled value. Moderate cost. Write to-day. C. S. WARD, 1627 Nineteenth Street, N. W., Washington, D. C.

EUROPEAN TOUR.—Boys and young men. Entirely unique plan, inexpensive, twelve weeks, June 28th. Cream of Europe. Partly walking. DOCTOR MCDONALD, Christ Church, Warren, Ohio.

VISIT EUROPE THIS SUMMER.—Private tour. Eight countries. Sixty-eight days. Sail June 29th. Send for folder. HERBERT J. COOK, D.D., Beverly, N. J.

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FOR SALE

ROSE BEADS.—MRS. ELIZABETH HEWLETT, 359 West Fifth avenue, Pomona, Cal.

FOR RENT

FOR RENT.—Private office, Church Missions House, 281 Fourth Avenue, New York City. Apply SECRETARY, Daughters of the King, Room 55.

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HOLY CROSS HOUSE, 300 East Fourth Street, New York. A Boarding House for Working Girls, under the care of Sisters of St. John Baptist. Attractive sitting rooms, Gymnasium, Roof Garden. Terms, $2.50 per week, including meals. Apply to the SISTER IN CHARGE.

NOTICES

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for the maintenance and defence of the Doctrine, Discipline, and Worship of the Church, as enshrined in the Book of Common Prayer. For further particulars and application blanks, address Corresponding Secretary, REV. ELLIOTT WHITE, 960 Broad Street, Newark, N. J.

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67 dioceses and missionary districts depend alone upon the General Clergy Relief Fund for pension and relief. It is the only national, official, incorporated society.

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Let every Church and all Churchmen contribute what they can regularly, annually, and the work can be carried on generously and without fear.

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REV. ALFRED J. P. MCCLURE, *Treasurer*,
Church House, Philadelphia, Pa.

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APPEALS

FOR CHRISTIAN EDUCATION

No education is worth the name which does not take into consideration the three parts of human nature—body, mind, and soul. No amount of ethics in public or private schools can possibly be a substitute for definite Christian principles. Nowhere else can they be taught except in the home and in the Church school. Training of mind and body without the equal training of the spiritual nature only sends out into the world just so many cultivated heathen.

Realizing these facts, the Church School for Girls of the Diocese of Maryland has for its aim the development of the whole girl along the highest lines. We are endeavoring to offer the best in physical equipment—excellent food, well cooked and properly served—all the surroundings of a refined home, a strong teaching force and courses of study meeting all reasonable requirements below college. At the same time we protest against athletics run riot, while requiring out-of-door exercise, physical culture, and instruction in physiology and hygiene. We do wish our girls to be strong but no athletes. Basketball and tennis are played with interest, but "yells" and "teams" are discouraged.

We require careful use of money, habits of industry, simplicity in dress. Thousands of parents are looking for just what we are offering—a simple school, not imitating colleges for men but doing honest work along sane lines and working for the development of Christian character.

In order to be of real service to our people, we wish the charges for board and tuition to be within the means of the average Churchman. Our patrons are satisfied and our capacity taxed. People of means who wish for their daughters the training we offer are among our patrons.

The pupils have shown their loyalty and interest by erecting a gymnasium during the past year—a practical testimony of the *spirit* of the school.

Feeling that the ideal of the school combined with moderate tuition is unique, and fills a need for the average girl of our own time, we appeal to Churchmen, who may feel sympathy with our work, to supply two imperative needs.

We must have more land. We have but five acres, and that is partially covered by buildings. We rent land for out-of-door sports and for sewerage. Neighboring land can be had, but we cannot for years be in a position to purchase.

We need a new assembly hall—our seating capacity is overtaxed. Will not somebody give us a memorial? Will you not think of this as one way of helping the Church's work—training the Church women of the future?

Details will be furnished gladly by either the Principal or the Bishop of Maryland.

ANNA L. LAWRENCE, *Principal*.
The Hannah More Academy, Reisterstown, Maryland.

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CHARITIES PUBLISHING COMMITTEE. New York.

Russell Sage Foundation. *Saleswomen in Mercantile Stores, Baltimore,* 1909. By Elizabeth Beardsley Butler, author of "Women and the Trades." Price, cloth $1.08, paper 75 cents.

FUNK & WAGNALLS CO. New York.

The New Schaff-Herzog Encyclopedia of Religious Knowledge. Edited by Samuel Macauley Jackson, D.D., LL.D. (Editor-in-Chief), with the sole assistance, after Volume VI., of George William Gilmore, M.A. (Associate Editor) and the following Department Editors: Clarence Augustine Beckwoth, D.D. (Department of Systematic Theology), Henry King Carroll, LL.D. (Department of Minor Denominations), James Francis Driscoll, D. D., (Department of Liturgics and Religious Order), James Frederic McCurdy, Ph.D., LL.D. (Department of the Old Testament), Henry Sylvester Nash, D.D. (Department of the New Testament), Albert Henry Newman, D.D., LL.D. (Department of Church History), Frank Horace Vizetelly, LL.D., F.S.A. (Department of Pronunciation and Typography). Vol. XII. Trench-Zwingli. Appendix.

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THE CHURCH AT WORK

COMMUNICANT'S LEAGUE ORGANIZED AT WILMINGTON, DELAWARE

A REPRESENTATIVE gathering of the male communicants of St. John's Church, Wilmington, Del., have organized an association called the Communicants League. It is not a men's club, in the accepted sense of that term, although the social side has an important part in its work. Worship and service are the things sought after, and instruction in the Church and Church usages, and with this, Christian fellowship and sociability are not forgotten. So far the attendance has been greater than anticipated and bids fair to enlist the support of every male communicant in the parish.

The Bishop of the diocese addressed the League on Friday evening, March 22nd, in the parish hall, on "Religious Tendencies of the Day." Very clearly, and in a most interesting way, the Bishop traced the growth and development of French and German agnosticism, rationalism, and late Christian philosophical speculations, showing that present trend of thought in these nations is a reaction from this former break with everything like a dogmatic Christianity, and how they are gradually feeling their way back to the old paths. And in this country and England very much the same is true, for the departure from Calvinistic hardness and coldness, which results in Congregationalism and Unitarianism, is giving way more and more towards a straightforward authoritative Christian position based on the ancient Nicene Creed. So the chief tendencies of the day are towards Christian dogma or utter denial of God, but by far the best scientific thinkers of our age are looking up to and respecting the truths enshrined in God's Holy Word.

The objects of this Communicants League are: First. The Cultivation of a realizing sense of the importance of the Holy Eucharist, and frequent and regular participation therein as a means of spiritual grace and growth appointed by Christ Himself; Second. The giving of information as to the history of the Church, the ministry, doctrine, and worship, customs and work; Third. Loyal efforts to strengthen the parish; Fourth. The social side and fostering of good fellowship among the members.

LEGACIES AND BEQUESTS

MR. JOHN T. MOTT, Mr. Elliott B. Mott, and Mrs. Catherine M. Ward have given to the Woman's Auxiliary of Christ Church, Oswego, N. Y. (diocese of Central New York), of which the Rev. Richmond H. Gesner is rector, two New York City bonds of $1000 each bearing interest at four per cent, in memory of their mother, Mrs. Sarah E. S. Mott. Under the terms of the gift the principle is to remain undisturbed, and the income devoted to the work of the Auxiliary.

CENTRAL NEW YORK CHURCH DAMAGED BY FIRE

ON THE second Friday in Lent, Christ Church, Oswego, N. Y., narrowly escaped destruction by fire caused by an over-heated furnace. Owing to the timely discovery of the flames the building was not seriously damaged. The insurance companies have given the parish $630 with which to make the necessary repairs.

MEMORIALS AND OTHER GIFTS

AT THE morning service on Sunday, March 24th, at the annual visitation of the Bishop at St. Margaret's Church, Westminster parish, Anne Arundel county, Md. (the Rev. Alexander Galt, rector), Mr. Ogle Ridout Singleton, of the Washington bar, presented to the rector and wardens of the church a handsome window, the gift of Mrs. Ina Duvall Singleton and Miss Maggie Duvall, in memory of their parents, Zachariah and Ann Ogle (Ridout) Duvall. The window is a circular one, made of Tiffany glass, and is placed in the west end of the church. It was unveiled by little Charles Duvall Ridout, the youngest member of the Duvall and Ridout families. This parish is one of the oldest in the diocese, having been organized in 1692, and contains, among other interesting memorials, a beautiful Communion service, presented in 1713 by John Brice.

MRS. EDGAR G. MILLER has presented to the Church of the Redeemer, Govans, Baltimore County, Md. (the Rev. Charles A. Hensel, rector), a handsome pipe organ, in memory of her husband, who was a vestryman of the Church for many years, and for twenty-eight years treasurer of the diocesan convention. Mr. Miller entered into rest on December 23, 1910.

AT THE early service at St. Paul's Church, Syracuse, N. Y. (diocese of Central New York), on Sunday morning, March 17th, the rector of the parish (the Rev. James Empringham, D.D.), dedicated a beautiful white marble pavement which has been placed in the chancel by Mrs. William Allen Butler in memory of her husband.

THE EXTERIOR of St. John's Church, Powell, Wyo., has recently been painted, and the mission is also rejoicing over its new posession, a fine steel-alloy bell, which is the only one in the community. It is the generous gift of Mrs. E. Walpole Warren of New York, received through the kind efforts of Mrs. J. McVickar Haight.

MRS. D. H. BISHOP (granddaughter of the Rev. J. E. Walton) has given a beautiful marble font to St. Paul's Church, Dowagiac, Mich. It is to be blessed at a special service on Easter Day.

GIRLS' FRIENDLY SOCIETIES UNITE FOR LENTEN SERVICE

THE HARTFORD (Conn.) branches of the Girls' Friendly Society and several of the branches in nearby towns united in a special G. F. S. Lenten service under the auspices of the Christ Church branch, Hartford, on the evening of the Feast of the Annunciation, March 25th. All women and girls of all the churches in the city and suburbs were invited and the congregation numbered three hundred and forty, over one hundred and sixty being G. F. S. members and associates, marching behind their branch banners in a long procession which was led by the Christ Church boy-choir and the G. F. S. choir of that parish. The special preacher was the Rev. Professor Cranston Brenton of Trinity College who repeated, on many requests, the sermon which he delivered before the Connecticut G. F. S. at the diocesan meeting in Middletown last November. He took his text from Zechariah IV, 6, "Not by might nor by power, but my spirit, saith the Lord of hosts," and set before his hearers with earnest and stirring eloquence the great lesson that the highest influence and ideals of women are not militant but spiritual, not material but eternal, and that a woman's influence may be the greatest power in the world if it emanates from the stainless character for which the Girls' Friendly Society stands and strives.

COMMEMORATION OF BISHOP HUNTINGTON'S CONSECRATION

THE REV. DANIEL TRUMBULL HUNTINGTON, of the class of 1895 of Berkeley Divinity School, Middletown, Conn., was consecrated on March 25th in Shanghai, China, to be the first Bishop of the newly constituted district of Wuhu in the Yang-Tse region. That evening at an hour nearly corresponding to that of the service in China, a special service was held in Trinity Church, Hartford, Conn., the Bishop-elect's parish church, of which the Rev. E. de F. Miel, Berkeley '91, is rector, at which addresses of a personal nature were made by the Rev. Drs. Francis Goodwin, '63, John J. McCook, '66 and Samuel Hart, '69, and an instructive and earnest missionary address was made by the Rev. S. Harrington Littell, who has served with Mr. Huntington in the foreign field. Mention was also made of the Rev. Henry St. George Tucker, of Virginia, whose consecration to be Bishop of Kyoto was appointed to be held in that city at the same time. It is interesting to note that the consecrating Bishops at these two services, Bishop Graves of Shanghai, and Bishop McKim of Tokyo, were consecrated together on June 14th, 1893, in St. Thomas' Church, New York.

CONFERENCE OF CHURCH CLUBS IN THE UNITED STATES

THE TWENTIETH annual conference of Church Clubs of the United States will be held at Christ Church, St. Paul, and Chase streets, Baltimore, April 23rd and 24th. The general subjects of all addresses will be "Social Service." The programme is as follows:

FIRST DAY, TUESDAY, APRIL 23RD.

8 A. M. Celebration of the Holy Communion at Christ Church.

9 A. M. In Christ Church parish house: Annual address by the President, Hon. Ulysses L. Marvin, LL.D., of the Church Club of Cleveland, Ohio. Appointment of Committee on Credentials. Appointment of Committee on Nominations. Appointment of Committee on Place of Next Meeting.

9: 30 A. M. Address by Hon. Phillips Lee Goldsborough, Governor of Maryland, "Some Work that a Churchman Should Do In and Out of Church."

10 A. M. Address, "Should the Church take part in Political Reform Movements?" Mr. Louis B. Runk of Philadelphia, Pa. Discussion.

11 A. M. Address, "Can the Church take part in Labor Disputes of Public Service Cor-

porations where the Hours of Service and the Rate of Wages are the points at issue?" Professor Joseph H. H. Beale, Cambridge, Mass. Discussion.

12 M. Statement of Progress of Work of the Hymnal Commission, Mr. Morris Earle of Philadelphia, Pa.

12: 30 P. M. Introduction of New Business.

12: 45 P. M. Adjournment for lunch at the Hotel Belvedere as guests of The Churchman's Club of the diocese of Maryland.

2: 30 P. M. Report of the Committee on Credentials. Calling of roll. Registering names of visitors. Annual report of the Secretary and Treasurer, Mr. Charles F. Chase, of the Church Club of the diocese of Connecticut.

3 P. M. Address, "Should the Church take part in Movements for Housing and Tenement Reform and to what Extent?" Mr. Jackson W. Sparrow, Cincinnati, Ohio. Discussion.

4 P. M. Reports from Clubs and discussion. Report of Committee of Church Club Extension.

4:30 P. M. Address, "Should the Church Forward Employers'-liability and Safety-device Legislation?" Mr. John A. Cline, Cleveland, Ohio. Discussion.

5: 30 P. M. Adjournment.

6: 30 P. M. Reception and dinner by The Churchman's Club of the diocese of Maryland, at Hotel Belvedere.

Second Day, Wednesday, April 24th.

9 A. M. Assembly in Christ Church parish house. Opening prayer. Reports of committees and election of officers.

9: 30 A. M. Address, "Our Responsibility for the Boy," Mr. Clarence A. Lightner, Detroit, Michigan. Discussion.

10: 30 A. M. Address, "The Social Evil," Dr. Howard A. Kelly, Baltimore, Md. Discussion.

11: 30 A. M. Unfinished business. Selection of place of next meeting. Installation of officers.

12 M. Adjournment for lunch as guests of the Churchman's Club of the diocese of Maryland, at the Baltimore Country Club, which is located about three miles out of Baltimore in Roland Park.

Headquarters will be at Hotel Belvedere, corner of Charles and Chase streets.

MASSACHUSETTS CHURCH UNION DINNER

Notice is given of a dinner by the Massachusetts Church Union, Boston, at the Tuileries, 270 Commonwealth Avenue, on Monday, April 15th, at 6:30 P. M., at which the speakers will be the Rt. Rev. William Walter Webb, D.D., Bishop of Milwaukee, Frederic C. Morehouse, editor of The Living Church, and Ralph Adams Cram, Esq., of Boston. Mr. Morehouse's address will be in the nature of a "Constitutional Study of the Church"; the topics of the other speakers have not yet been announced. The Rev. Dr. William Harman van Allen, president of the Union, will preside. It is requested that any persons desiring to attend will make request of the Rev. Frederick A. Reeve, secretary, 22 Monadnock St., Dorchester, Mass., before April 10th. The price per plate is $1.50.

GENERAL CLERGY RELIEF FUND REPORT

A recently issued report of the General Clergy Relief Fund for the year and six months ending March 1, 1912, shows that 45 clergymen, 50 widows, 5 orphans—a total of 100—have been placed upon the list of those receiving pension and relief. This further obligates the trustees of the fund to the extent of $23,200. In 41 cases annuities have increased, obligating the trustees to the additional amount of $4,200. There have been released $11,350, caused by deaths, marriages, and the coming of age of children, payments ceasing to be made to 27 clergymen, 28 widows, and two orphans.

The total amount of pension and relief paid to all beneficiaries is $151,701.10. There is invested for the Five Million Dollar Fund Commission and the General Clergy Relief Fund, $135,000. The balance on hand March 1st was $31,147.20.

Quarterly payments are due for pension and relief on April 1st, July 1st, and October 1st, each requiring about $30,000. The trustees are therefore facing the dull season, when comparatively little money can be expected from churches and individuals, with insufficient resources. Unless money comes in from unexpected sources there will be little Pension and Relief to divide between 500 and 600 disabled clergy, widows, and orphans.

THE SCHOOL THAT TRAINED DR. SUN YAT SEN

The information in regard to the training of Dr. Sun Yat Sen, former provisional president of the Chinese Republic, which was printed in The Living Church in February, has led a Honolulu correspondent to send an illustration of the Iolani School in which Sun's training was given; though it is explained that the present building has been erected since that time, and thus it is the organization rather than the edifice that is to be credited with the work. "Several men," writes our correspondent, "are in town now (Honolulu) who went to school with Dr. Sun, and one man says he taught the doctor his A B C's. It was distinctly a religious foundation which Bishop Willis gave these boys and they never have forgotten him. The treasurer of Epiphany mission is one of his 'boys.'" The present principal of the Iolani School is the Rev. F. A. Saylor, and the school, formerly under the control of the English S. P. G., is now a part of the work of the American missionary district of Honolulu and supported by the missionary contributions of American Churchmen through our Board of Missions.

IOLANI SCHOOL, HONOLULU
[Successor to the School Building in which Dr. Sun Yat Sen was educated.]

CORNERSTONE LAID FOR NEW HOSPITAL AT LANDER, WYO.

On Saturday, March 9th, was laid the cornerstone of the Bishop Randall Hospital at Lander, Wyoming, by Bishop Thomas, through whose zeal and labors the money for the building was obtained. Ten thousand dollars more will be required to complete the hospital, which will be a handsome building of gray pressed brick with stone foundation—a modern hospital with every facility for the care of the sick.

The Odd Fellows, Woodmen, and Masonic Order, marched to Capitol Hill—the hospital site—followed by Bishop Thomas and others in carriages, and many citizens walking to be present at the ceremony of the laying of the cornerstone.

Bishop Thomas, accompanied by the Rev. Dr. Schepp, proceeded to the corner of the building and read the service for the occasion, concluding with the words:

"I lay the cornerstone of an edifice to be here erected by the name of the Bishop Randall Hospital, to be devoted to Almighty God, to be used for the healing of the sick and the training of nurses, and to be administered under the auspices of the Protestant Episcopal Church in the United States of America." The Bishop commended the work of the physicians of Lander through whom the five acres of land, overlooking the city of Lander, with a glorious view all over the country, was procured. In his address he told of the deaths which had occurred in Lander and vicinity for want of a hospital, and through God's help he determined that such things should not again occur. On the day of the anniversary of his father's death, he saw the fulfilment of his ardent desire.

On Sunday, March 10th, in Trinity Church, Lander, the Bishop confirmed a class. And in the afternoon, the Church being too small, there was a service held in the armory, at which a collection was taken towards the endowment of a room for the poor in the hospital.

BISHOP PARET MEMORIAL HOUSE OPENED AT BALTIMORE, MD.

The opening service of the Bishop Paret Memorial parish house, connected with the Chapel of the Redemption, Locust Point, Baltimore, Md., was held on the evening of March 21st. The service was held in the chapel, which has been most tastefully refurnished and renovated, and was attended by a large congregation. The opening services which were conducted by Bishop Murray, assisted by the Rev. Richard W. Hogue, the Rev. W. A. Crawford-Frost, and the Rev. Joseph T. Ware, priest in charge, were followed by the Confirmation service, at which an interesting class of twenty-two were presented and addressed by the Bishop, after which the sermon was preached by the Rev. Charles L. Atwater, grandson of Bishop Paret, and rector of St. Mark's parish, Frederick County. About a dozen of the clergy of the diocese were also present, vested. The Memo-

rial House, which adjoins and opens into the chapel, is of brick, large, well lighted, well-ventilated, and heated by steam. On the first floor are a magnificent gymnasium, fine bowling alleys, and lockers. On the second floor are the office of the priest in charge, dispensary, pool-room, Sunday school room (which, by a system of roller screens, can be divided into separate rooms), and a kitchen. The building is a valuable addition to the Church property of the city and diocese, and cannot but be of lasting value for the moral and spiritual uplift of the neighborhood.

GUILD OF THE HOLY GHOST THE COMFORTER

The news has just come to hand that Bishop Gailor of Tennessee has accepted the office of Vice-President of the G. H. G. C. for the United States. In his letter he says: "The Guild of the Holy Ghost the Comforter impresses me as a greatly needed and most helpful organization. As far back as 1885 I proposed such a society myself, but received no encouragement. I shall be glad to serve the Guild in any way possible." This support from the episcopate both in Canada and the States will be a great encouragement to the members, and should lead to the Guild becoming one of the largest devotional societies in the Church. It has only been organized some 18 months in this country, but the secretary (Mr. I. Marvin Luke, Norfolk, Va.), who took office last October, already finds his work no sinecure.

ST. LOUIS COMMITTEES FOR CHURCH CONGRESS

The members of the committee in charge of the arrangements for the Church Congress are as follows:

The Rev. D. C. Garrett, rector of St. Peter's Church, chairman; the Rev. James Wise, rector of the Church of the Holy Communion; the Rev. A. A. V. Binnington, rector of the Church of the Ascension; the Rev. W. J. Hatch, rector of Holy Innocents' Church; the Rev. L. B. Richards, rector of St. Stephen's Church, Ferguson; the Rev. Edmund Duckworth, rector of the Church of the Redeemer; the Rev. B. T. Kemmerer, vicar of St. George's Church; the Very Rev. Carroll M. Davis, Dean of Christ Church Cathedral; Chancellor D. F. Houston, Washington University; and Messrs. H. N. Davis, Walker Hill, James A. Waterworth, C. H. Turner, Jr., A. E. Bostwick, G. N. Hitchcock, Edwin Freegard, E. H. Boehnken, A. S. Pidding, George R. Robinson, F. G. Sutherland, and Charles Galloway.

Subcommittees have been appointed as follows: On Finance, the Rev. Edmund Duckworth, chairman; on Hospitality, Mr. James A. Waterworth, chairman; on Publicity, Mr. George R. Robinson, chairman; on Music, Mr. Charles Galloway, organist of St. Peter's Church, chairman.

The meetings will be held in the Wednesday Club Auditorium except for the opening service, which will be held in the Cathedral.

THE WHITE CROSS LEAGUE

The Rev. W. T. Allan, rector of St. Luke's church, Jacksonville, Ala., has been appointed chairman of the committee on White Cross work in America. The White Cross League was founded in England twenty-seven years ago. The Archbishops of Canterbury and York are the presidents of the League. Dr. Dekosta had charge of the work in America until he went over to the Roman Church. Mr. Allan founded "The One Divine Standard Brotherhood" and incorporated it over two years ago. This brotherhood, having the same object in view, will be merged with the White Cross League. Mr. B. S. Steadwell, president of the "World's Purity Federation," has requested Mr. Allan to give wide publicity to his appointment as chairman by publication in all the Church, and other religious publications. Active work will at once be begun, as soon as the chairman has selected his committee, which will be composed of members from each state, as far as possible.

The chairman confidently expects the active moral and financial support of all good men and women, and of the press, both secular and religious, who are interested in the uplift of humanity, and in eliminating the double standard of morality which is debasing and cursing so large a proportion of the human race in all lands.

THE LATE REV. THOMAS SHAW CHAPMAN

The passing away of the Rev. Thomas Shaw Chapman on February 29th at his home at Marbleton, P. Q., deserves more than a passing notice.

He was born, January 10th, 1824, in Richmond, Canada, Province of Quebec. His early days were spent on a farm, until 18 years of age, when he entered the Lennoxville Classical School in 1842. He remained here until 1845, when the college proper began its work, under its first principal, the Rev. J. H. Nicholls. During his collegiate course, he taught school in the then town of Sherbrooke. After finishing his collegiate course he received the degree of M.A., as soon as the college obtained its royal charter. He was ordained by the Rt. Rev. George Jehosaphat Mountain, on Christmas Day, 1848, after which he was travelling missionary for a time and chaplain of the Quarantine Station, Grosse Isle, during the Asiatic cholera of 1849.

In 1850 he was placed in charge of the missionary work of Dudswell, South Ham, and parts adjacent. In taking up this new work he was obliged to travel from Quebec to his field of labor, a distance of about 140 miles on horseback, as there were no railroads in those primeval days.

In connection with his "cure of souls," he planned and built, besides his own parish church, St. Paul's, Marbleton, the church of the Good Shepherd, Dudswell Corner, St. Thomas' church, Westbury, besides parsonages, guild halls, etc. Mr. Chapman was contemporary with King George IV., William IV., Victoria, Edward VII., and George V.

Mr. Chapman had always been a plain liver, a total abstainer, and a conservative in politics. He was also for many years a director of the Quebec Central Rail Road. At his burial on March 4th, the railroad company sent a special train to Marbleton for the accomodation of officers and friends who wished to attend.

DEATHS OF THE CLERGY

The Rev. Dr. Thompson P. Ege, D.D., a presbyter of the diocese of Pennsylvania, but living in New York City for some years, died this week. The funeral was held in the Church of the Redeemer, Bryn Mawr, Pa., on Wednesday afternoon, March 27th.

The funeral services for the Rev. John A. Denniston, of the diocese of Long Island, and sometime curate at St. Augustine's chapel of Trinity parish, New York City, were held in this chapel on Friday morning, March 29th. Bishop Burgess and the Rev. Dr. Anthony, vicar of St. Augustine's, officiated. Archdeacon Nelson, the Rev. Walter E. Bentley, the Rev. George N. Deyo, and other clergy were present. Mr. Denniston was 65 years of age, and died on Wednesday, March 27th. He was born in New York City; was graduated from Columbia College and the General Theological Seminary. A part of his ministry was spent in the diocese of Newark, at the Church of the Ascension, Jersey City.

The Rev. Dr. Benjamin W. Atwell, who died in Newton, Mass., on March 28th, was long well known as a priest of the Church, was 74 years of age, and had not done any active parish work for some time. He was born in Wakefield in 1838, and was the son Mr. and Mrs. Joseph W. Atwell, who removed while he was very young to Lowell. Dr. Atwell first studied for the Universalist ministry and attended St. Lawrence University at Canton, N. Y. After his ordination to the Universalist ministry he became interested in the Church, and was confirmed. After taking orders his first work as a priest was at St. Stephen's Church, Lynn, Mass., subsequently going to Grace Church at Providence, R. I., and later to Pottsville, Pa. Shelburne, Vt., was his next parish. From the University of Vermont he received the degree of doctor of divinity. For the past five years Dr. Atwell was largely engaged in pulpit supply work. The funeral was held at Grace Church, Newton, on Monday, April 1st.

PAROCHIAL MISSION AT HASTINGS, MINNESOTA

The Rev. Irving P. Johnson, rector of Gethsemane Church, Minneapolis, Minn., held a successful mission at St. Luke's Church, Hastings, Minn., from March 17th to 20th inclusive. Services were held each evening consisting of an instruction, question box, and sermon, with a celebration of the Holy Eucharist and Children's Service on the last day.

The attendance throughout was very good, resulting in arousing many who had become indifferent, and in interesting others in the Church's doctrine and worship. St. Luke's is one of the oldest parishes in the diocese of Minnesota.

NEGRO APPRECIATION OF BISHOP RANDOLPH

Writing in a Norfolk (Va.) paper in regard to the many indications of sympathy shown by white people to negroes, a colored Baptist minister tells the following incident of the Bishop of Southern Virginia:

"Only to-day—Saturday—an incident occurred that was simply beautiful in its Christlike simplicity. An old retainer of

Bishop Randolph was buried. For nearly a score of years the old man had attended the Bishop's furnace. While he lay sick the Bishop visited him in his humble home and prayed for him. To-day he was buried. It was a raw, black day with a chilly drizzle falling out of the leaden sky; just such a day as most people would be glad to stay at home by the fires. Imagine my surprise when on going to take the carriage for the cemetery two miles away to find the good Bishop sitting in it, determined to follow his faithful old servant out to his last resting place. How fortunate our great sister Church is to have such a Bishop! A man every inch of him; refined, cultured, but with a Christlike simplicity and a noble recognition of worth even though it was in the poorest and humblest."

THE BISHOP OF CUBA VISITS HAITI

The Bishop of Cuba has just returned from making his Winter visitations in the Canal Zone, and in certain parts of Cuba, and in the Isle of Pines, including a special trip to Haiti for the purpose of making an investigation of the Church conditions there.

Returning from the Canal Zone, he spent a day or two in Kingston as the guest of the Most Rev. Archbishop of the West Indies, while waiting for a boat to Haiti. On January 16th, he sailed for the island accompanied by the Rev. Messers J. M. Lopez-Guillen, and Bland, two priests of the District of Cuba, being a part of this Commission of Investigation. They arrived on the evening of the 17th, but did not land until the morning of the 18th, when they were received with military honors by a portion of the Haitian army sent by the special order of the President.

They remained in Haiti until the 29th, visiting various parts of the country, the Bishop confirming 131 persons, of whom 85 were confirmed at Leogane in the mountain district. Much of the travelling of the party had to be on horseback.

A session of the Convocation of the Haitian Church was held during this visit, at which it was resolved that the Church in Haiti should relinquish its autonomy, and a petition was framed asking that the American Church should receive this Church as a Foreign Missionary District of the Church, and that the work be placed under the direction of the Bishop of Cuba until such time as final action may have been taken with reference to the future of the work in Haiti.

During his stay in Haiti the Bishop was the recipient of many courtesies on the part of the Government, and at the last service the President sent the palace band to assist in the music.

On the 29th the Bishop sailed from Port au Prince for Kingston, on the White Star steamship *Laurentic*. This vessel was on a mid-winter cruise among the West Indies, and was not taking extra passengers, but in as much as there was no other steamer for two weeks from Port au Prince to Kingston, the officers of the ship extended the courtesies of the vessel to Bishop Knight.

Arriving at Kingston on January 30th, the Bishop was again the guest of the Archbishop until the evening of February 1st, when he sailed for Santiago, where he arrived on the morning of the second of February.

During his visit to Haiti, travelling so familiarly through so many parts of the country, he was able to observe very closely the conditions of the people, and in this way to make his report the more complete.

Beginning with Santiago the Bishop visited the missions in the eastern and central parts of the Island of Cuba, these numbering some 26 or 28 in all. He also made a visitation of the missions on the Isle of Pines, which are under the direction of the Rev. Thomas Burry. Confirmation was ad-

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ministered at five of the six places visited, ten persons receiving that rite, making a total of 22 confirmed on the Island. The work there has grown to such an extent, the missions are so many, and the distances so great that it has become imperatively necessary that the missionary should have an automobile in order to fill all his engagements.

On this series of visitations the Bishop confirmed 523 persons in the Canal Zone, Haiti, and Cuba, and while he has not yet completed his visitations in Cuba, nevertheless the confirmations for Cuba already exceed those of last year. It is also noteworthy that the confirmations among English speaking people form now a larger per cent of the confirmations than ever before.

An interesting visit of the Bishop was that to Santa Cruz del Norte. This is a village on the north coast beautifully placed among the hills, and completely isolated from all railway communication with the rest of the world. It has to be reached on horseback.

This visitation was in response to a request on the part of a large number of the residents that the Bishop should go there to confirm a class prepared by the Rev. Francisco Diaz, the priest in charge of the Spanish services at the Cathedral, and if possible to establish a mission there.

At this place there are no other religious bodies represented excepting the Quakers, of whom there are a few.

"THE ARCHIVES OF GENERAL CONVENTION"

THE THIRD VOLUME of the *Archives of the General Convention*, which is being edited by the Rev. Dr. Lowndes, is just out. This volume brings the Hobart Correspondence down to September 25th, 1804, and includes a number of reports from parishes. With its annotations, it contains an account, brought down to date, of almost every parish in the State of New York which was in existence in 1805.

DEATH OF MRS. C. F. KNIGHT

MRS. CYRUS F. KNIGHT, widow of the fourth Bishop of Milwaukee, died at her home in Milwaukee on Saturday evening, March 30th, after an illness from pneumonia of only two days.

Mrs. Knight was born in Boston in 1829, the daughter of Benjamin Ropes Nichols of Boston, and Mary Pickering, daughter of Colonel Timothy Pickering of Salem. She was married to Bishop Knight, then a young priest in charge of St. Mark's, Boston, afterward rector of the Church of the Incarnation, Hartford, Conn., and St. James' Church, Lancaster, Pa. In 1889 she came to Milwaukee with her husband for the occasion of his consecration as Bishop of the diocese, and here she resided ever since. Bishop Knight died in 1891.

Mrs. Knight was a beautiful type of the priest's wife. Firm and unwavering in her faith, earnest in her devotion, perfect in unselfishness and self-sacrifice, indomitable in her hope, and inspiring in her intercourse with her friends, she made her home always a sphere of wholesome Churchly influence. Her friends were of every age, and the younger men and women who came in contact with her found her kindly but trenchant sense of humor a steadying balance. She had a singularly strong love of human companionship. To be surrounded by those she loved and who loved her was always her greatest happiness.

Mrs. Knight will be mourned over all the diocese, as well for love of the saintly Bishop whom she so reverently mourned, as for her own gracious and noble character, beautified by her profound and certain faith, and her exalted bravery under every cross and burden and crushing sorrow.

She is survived by a son Arthur, and daughters Mary and Elizabeth at home, and Mrs. Margaret Forsyth, also of Milwaukee.

The burial service was held at All Saints' Cathedral on Tuesday, April 2nd, being conducted by Bishop Webb, and was preceded by a celebration of Holy Communion at an earlier hour. Interment was made at Forest Home.

ACTIVITY OF THE CHURCH MISSION OF HELP

THE CHURCH MISSION OF HELP has been quite active during the current Lenten season. There have been many parlor meetings in the interest of this work at the homes of prominent Churchwomen in New York, and one at the residence of Miss Antoinette Booraem, 56 Maple avenue, Morristown, N. J., Thursday, March 28th, was of especial note as indicating the growth and interest in the movement in the neighboring diocese of Newark. The Rev. P. F. Sturges of St. Peter's Church, Morristown, acted as chairman upon this occasion, and a convincing discourse was delivered by the Rev. Harvey

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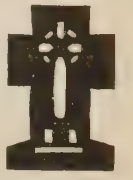

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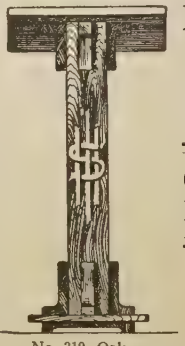

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Officer of the Order of the Holy Cross. Mrs. Archibald Alexander, well known for her untiring labor in various fields of philanthropic and Church work, was another speaker.

The Woman's Club of Glen Ridge, N. J., lately made the work of the Church Mission of Help the feature of the programme at its recent social gathering, Miss Emma L. Adams, the secretary of the society, presenting the subject.

ALABAMA

C. M. Beckwith, D.D., Bishop

Week of Prayer in Mobile Under Auspices of the B. S. A.

The Week of Prayer, under the auspices of the Brotherhood of St. Andrew, opened on Sunday, March 24th, at St. John's Church, Mobile, with a large congregation. Splendid music was rendered by a vested choir of seventy-five voices. The services, which continued throughout the week, had the following speakers: Monday night, Bishop Beckwith; Tuesday night, the Rev. Wyatt Brown and the Rev. G. C. Tucker, at Trinity Church; Wednesday night, the Rev. Dr. Brewster and the Rev. E. G. Batty of Monteagle, Tenn., at All Saints'; Thursday night, the Rev. Thomas H. Johnston of Eufaula, Ala.; Friday night, the Rev. C. Gamble of Selma, Ala., at Christ Church.

BETHLEHEM

Ethelbert Talbot, D.D., LL.D., Bishop

Celebrate Anniversary of Church's Consecration—Notes of General Interest

St. James' Church, Canton (the Rev. John Clark Dean, rector), recently celebrated the eighth anniversary of its consecration, the Rev. A. B. Rudd, rector of Grace Church, Elmira, N. Y., preaching a sermon on the "Holy Catholic Church." The rector delivered an historical address, and the Rev. Herbert Leslie Hannah, rector of Trinity Church, Elmira, N. Y., addressed the Sunday school. All three services were well attended.

The men of St. John's Church, East Mauch Chunk, held their fifth annual dinner on February 13th, with an attendance of fifty-one. The Rev. Henry Eugene Allston Durell, rector, acted as toastmaster. Addresses were made by the Ven. A. A. Bresee, Archdeacon of Reading; the Rev. Walter Coe Roberts, rector of St. Mark's Church, Mauch Chunk; the Hon. Laird H. Barber, Mr. D. J. Pearsall, and Mr. H. A. Butler.

The congregation of the Church of the Mediator, Allentown (the Rev. James B. May, rector), will worship in a school building pending the erection of a building to replace the one recently sold to St. Mary's Greek Catholic Church.

St. John's Church, Catasauqua (the Rev. James B. May, rector), has contracted for a new pipe organ, to be ready for use on April 25th.

COLORADO

Charles S. Olmsted, D.D., Bishop

Meeting of the Woman's Auxiliary in Denver—Special Conferences at St. Mark's, Denver—Notes

An interesting meeting of the Woman's Auxiliary was held in St. Thomas' Church, Denver, on March 26th. The unusually good attendance and increase of interest may be due in some measure to the earnest words of encouragement given by the Bishop at the recent Quiet Day for Women held in St. Mark's Church on March 15th, when nearly one hundred of the women of Denver churches were present. A good discussion was held, following on admirable papers given to illustrate the lives of the great pioneer Bishops, Whipple, Otey, and Hare.

The conferences at St. Mark's Church, Denver, under the Rev. H. S. Foster, have begun well in bringing over a hundred men and women to the crypt of the church; and as the rector has other classes to interest the women, the work being taken in seven divisions, St. Mark's this Lenten season has been like a school-house, although the season adds little to the list of daily public devotions. Plans are being drawn up also for a new parish house which the clergy hope can be made the object of a large Easter donation.

The Rev. C. I. Mills, editor of the *Colorado Churchman*, and priest in charge of Ascension Memorial Church, Denver, has lately recovered from a severe attack of pneumonia, which has hindered the issue of the diocesan paper.

During the absence of the Dean, in Minneapolis, the pulpit of St. John's Cathedral, Denver, was occupied on the Fourth Sunday in Lent by Bishop Brent of the Philippine Islands, who happened to be on a visit to that city.

EASTERN OREGON.

Robert L. Paddock, Miss. Bp.

Church at Prairie City to be Used on Easter Day

Through the efforts of the general missionary, the Rev. Owen F. Jones, the church at Prairie City, Oregon, which was built year before last, has been completed sufficiently to be used for services on Easter Day.

SHE QUIT COFFEE

And Much Good Came From It

It is hard to believe that coffee will put a person in such a condition as it did a woman of Apple Creek, O. She tells her own story:

"I did not believe coffee caused my trouble, and frequently said I liked it so well I would not quit drinking it, even if it took my life, but I was a miserable sufferer from heart trouble and nervous prostration for four years.

"I was scarcely able to be around at all. Had no energy and did not care for anything. Was emaciated and had a constant pain around my heart until I thought I could not endure it. I felt as though I was liable to die any time.

"Frequently I had nervous chills and the least excitement would drive sleep away, and any little noise would upset me terribly. I was gradually getting worse until finally, one day, it came over me and I asked myself what is the use of being sick all the time and buying medicine so that I could indulge myself in coffee?

"So I thought I would see if I could quit drinking coffee, and got some Postum to help me quit. I made it strictly according to directions and I want to tell you that change was the greatest step in my life. It was easy to quit coffee because I had the Postum which I like better than I liked the old coffee. One by one the old troubles left, until now I am in splendid health, nerves steady, heart all right and the pain all gone. Never have any more nervous chills, don't take any medicine, can do all my housework and have done a great deal besides.

"My sister-in-law, who visited me this summer, had been an invalid for some time, much as I was. I got her to quit coffee and drink Postum. She gained five pounds in three weeks, and I never saw such a change in anyone's health."

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EASTON

WM. FORBES ADAMS, D.D., D.C.L., Bishop.

Secretary of Third Missionary Department Conducts Campaign in Diocese—The Rev. J. J. D. Hall of Philadelphia Preaches in Easton

THE REV. J. J. D. HALL, of the Galilee Mission, Philadelphia, preached in Trinity Cathedral, Easton, on the Fifth Sunday in Lent, and in the afternoon addressed a large gathering of men under the auspices of the Men and Religion Forward Movement.

THE REV. DR. BRATENAHL, secretary of the Third Department, has been visiting the diocese of Easton. On Passion Sunday he preached at Christ Church, Easton, in the morning, and at the Cathedral at night, and on the Feast of the Annunciation he conducted a "Quiet Day" for the Woman's Auxiliary of the two congregations in Christ Church. The service was a united one, and the Rev. secretary was assisted in the Holy Communion by Dean Rich of the Cathedral, the rector of Christ Church presiding at the organ. Dr. Bratenahl goes from Easton to Berlin.

FLORIDA.

EDWIN GARDNER WEED, D.D., Bishop.

Every-Member Canvass in Jacksonville — St. Mary's Mission, Jacksonville—B. S. A. Organized in Pensacola

FOLLOWING on the dinner, given by the Bishop of the diocese to the rectors and vestries of Jacksonville and the vicinity, Churchmen of Jacksonville are now engaged in a canvass of the men of the several parishes in the interest of the support of the missions of the diocese. Each parish has been asked to form a committee of canvassers, who meet once a week with the committees of all the parishes, under the presidency of the Rev. J. Lindsay Patton, to discuss such questions as may grow out of the canvass. It is designed that every male communicant of Jacksonville shall be canvassed during the month. It is believed that the result will show that the men of the Church are both willing and able to do their part in putting the missions of the diocese on a basis which shall need no outside assistance.

ONE OF THE most promising and encouraging works in the diocese is being done at St. Mary's mission in Springfield, Jacksonville (the Rev. G. H. Harrison, priest in charge). The congregation and Sunday school having outgrown the old building, a new one became absolutely necessary, and was built and used for the first time on March 17th. The old chapel is to be remodelled and used as a guild hall. The improvements give the mission property worth $15,000, with an indebtedness of about $4,000.

CHRIST CHURCH, Pensacola, has organized a chapter of the Brotherhood of St. Andrew, and after a stirring sermon by the Rev. R. W. Patton, the secretary of the Fourth Missionary Department, an every-member canvass for missions has been started with most satisfactory results both for the mission fund and for the support of the parish.

FOND DU LAC

CHAS. C. GRAFTON, D.D., Bishop
R. H. WELLER, JR., D.D., Bp. Coadj.

Contract Let for New Church at Marinette—Improvements at Green Bay—Notes

THE CONTRACT for the rebuilding of St. Paul's Church, Marinette, Wis., has been let, and the work, which will take about five months to complete, will be begun at once. A new Kimball pipe organ has been ordered. A white marble memorial altar and several memorial windows are to be placed in the church. These improvements will cost over $9,000, of which $8,000 has been raised.

THE NEW steeple of the Church of the Blessed Sacrament, Green Bay, is now finished, and greatly improves the appearance of the church. Work is now to be started on the addition to the building.

BISHOP WELLER is expected to be back in Fond du Lac by Maundy Thursday.

THE SECOND edition of Bishop Grafton's sermon, *The Three Religions*, is now going through the press.

MAINE

ROBT. CODMAN, D.D., Bishop

Successful Parochial Mission Held in Portland

A VERY SUCCESSFUL mission was held at St. Stephen's Church, Portland, Maine (the Rev. Henry T. Kloman, rector), beginning on March 17th and ending on the 24th. It was opened by Bishop Codman, who preached at both services on the first day—the Fourth Sunday in Lent—on the following Monday evening, and again on Tuesday afternoon. After that the missioner was the Rev. John S. Alfriend, rector of Zion Church, Charlestown, W. Va., who preached daily at 4 P. M. and 7:30 P. M., with the exception of Saturday evening, the 23rd, when there was no service. The general subject at the afternoon services was "The Church and Her Ways," and at the evening services, "The Gospel Message Applied to the Life of To-day." It is believed that the spiritual life of the parish has been much deepened by the mission.

MINNESOTA

S. C. EDSALL, D.D., Bishop

Mid-Winter Meeting of the Diocesan Woman's Auxiliary

THE MID-WINTER meeting of the Woman's Auxiliary of the diocese was held at St. Mary's Church, Merriam Park, on Monday, March 18th. Addresses were made by Bishop Edsall, the Rev. E. B. Woodruff, rector of St. Clement's Church, St. Paul, and the rector of the parish, the Rev. G. H. Ten Broeck. In the absence of Mrs. Hector Baxter, the president, the business session of this meeting was presided over by Mrs. Rufus Davenport, the vice-president. Mrs. J. M. Smith, as corresponding secretary, and Miss R. S. Sleppy, as president of the Junior Auxiliary, made reports. Mrs. Frank Bass of Christ Church, St. Paul, succeeds Mrs. W. H. Hallam, who has removed to the State of Oregon, as treasurer of the United Offering, and Miss Mary S. Smith of St. Paul's Church, Minneapolis, was appointed to fill the new office of educational secretary.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Death of Robert Shriver of Cumberland

MR. ROBERT SHRIVER, president of the First National Bank, and who was generally known as the "Grand Old Man of Cumber-

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land," died at his home in that city on March 18th, after a lingering illness, aged 75 years. He was one of the oldest native residents of Cumberland and his banking career covered fifty-nine years. He was prominent in many corporations, was fond of compiling historical data, and was a liberal giver to charities. He was a Churchman and had been a member of Emmanuel parish for many years. The funeral took place from the church on March 20th, the rector, the Rev. William Cleveland Hicks, officiating.

MISSOURI

DANIEL S. TUTTLE, D.D., LL.D., D.C.L., Bishop
FREDERICK F. JOHNSON, D.D., Bp. Coadj.

Noon-day Addresses at Garrick Theatre, St. Louis —Methodists Hold Holy Week Services—Notes

IN SPITE of the excellence of the addresses the noonday services in the Garrick Theatre have not been so well attended as usual this Lent. Probably the unusual weather conditions have affected this as well as other religious enterprises. The preachers have been Bishops Johnson, McCormick, and Partridge, and the Rev. Messrs. Irving P. Johnson of Gethsemane Church, Minneapolis, Frank Nelson of Christ Church, Cincinnati, W. F. Faber of St. John's Church, Detroit, and on Saturdays, Edmund Duckworth, of the Church of the Redeemer, St. Louis. During Holy Week the Bishop of the diocese is the preacher.

DURING Holy Week the Methodists of St. Louis are holding two series of services, both led by their Bishop Quayle, who is one of their notable preachers. It is said that he has put off the date of a conference to lead this observance of Holy Week. Noon-day services are being held daily from 12:15 P. M. to 1 P. M. in the American Theatre; and evening services in the Lindell Avenue Methodist Church. That this is not a movement of impulse is evidenced by the fact that it was planned for a year ago, but had to be postponed at that time.

THE MEN AND RELIGION MOVEMENT in St. Louis closes its offices on April 1st, according to its original announcement. Several of the working committees which the Movement had brought together desired to have some basis of organization which would keep them not only in operation but in coöperation. There was a federation of churches in existence and this agency has been taken advantage of by those engaged in the activities of the Movement, and a merger has been consummated between the two. The special surveys which had been begun, the union of forces for practical social work which had been inaugurated, will thus be continued. Dean Davis of the Cathedral, who has been chairman of the Social Service Committee, has felt obliged to ask for relief from that responsibility.

WHEN THE splendid new altar and reredos recently described in THE LIVING CHURCH were placed in the Cathedral, the fine old altar which had been in use for over forty years was displaced. That altar now stands as the conspicuous and eye-compelling presence in the small chapel of St. Alban's, in the northeast part of St. Louis. One more change in the life of this old altar is expected, when it takes its place in the new St. Alban's, which exists at present only in the hearts of a handful of people.

NEW JERSEY

JOHN SCARBOROUGH, D.D., LL.D., Bishop

Special Lenten Music at the Church of the Ascension, Camden

AT THE Church of the Ascension, Gloucester City, N. J. (the Rev. Carroll M. Bürck, rector), on March 11th, the cantata, "Penitence, Pardon, and Peace," was rendered by the Euterpe Club of Camden.

OREGON

CHARLES SCADDING, D.D., Bishop

Bishop Scott Academy May be Re-opened—Date of the Annual Convention Changed—Notes

SOME YEARS ago it was found necessary to close the Bishop Scott Academy, the diocesan school for boys, but the endowment is now in such shape that it will be possible to re-open the school soon. At Ashland in the southern part of the diocese there are several buildings which formerly formed one of the state normal schools, but which have been closed for the past two years. These buildings and seven and one-half acres of land are now offered the diocese, if the school can be located at Ashland. The board of school trustees have the matter under consideration.

THE TIME for holding the annual convention of the diocese having been changed from June to May, the convention has been called to meet in Portland at Trinity Church on May 15th.

THE UNITED CLERICUS, composed of the clergy connected with the dioceses and missionary jurisdictions of Columbia, Caledonia, Kooteney, New Westminster, and Calgary, in British Columbia; and Olympia, Oregon, Eastern Oregon, Idaho, and Spokane in the American Church, will hold its annual meeting in Portland on May 21st to 23rd.

THE REV. J. E. H. SIMPSON, rector of St. Mark's Church, Portland, was taken ill at the beginning of Lent, and, upon advice of his physician, had to cease work, but is expected to be able to resume his labor at Easter. Archdeacon Chambers has been supplying the parish.

THE BROTHERHOOD of St. Andrew of the city of Portland held mid-day services in one of the down-town theatres during the last two weeks in Lent, to which special speakers were invited.

PITTSBURGH

Pittsburgh Church Observes Twelfth Anniversary—Meeting of Diocesan Historical Society —Date of Convention Changed

ON SUNDAY EVENING, March 24th, the eve of the Feast of the Annunciation, the St. Mary Memorial Church observed the twelfth anniversary of its dedication. The service was read by the vicar, the Rev. W. N. Clapp, and the sermon was preached by the Bishop of the diocese, his subject being the Incarnation. A short statement was read showing that there had been 224 Baptisms, 185 persons had been confirmed, 72 marriages had been solemnized, 99 persons buried. The number of actual communicants at present is 161. The contributions have been, for parochial expenditure $35,640; diocesan objects, $1,955;

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AT A MEETING of the Diocesan Historical Society held at the Church Rooms, on Tuesday evening, March 26th, a paper was read by the Rev. L. F. Cole, "Recollections of an Archdeacon's Work"; and also a short paper by the Rev. Dr. Prince, registrar of the diocese, on "Some Mistakes in Dates of Admission of Parishes to the Diocese as Published in the Diocesan Journals." This last matter is to be brought before convention for correction at its next meeting in May.

THE DATE of the meeting of the convention has been postponed by the Bishop and Standing Committee from the original date, May 8th, to two weeks later, that is to say, the Forty-seventh Annual Convention of the diocese of Pittsburgh will meet on Wednesday, May 22nd, at St. Peter's Church, Uniontown.

SALINA

S. M. GRISWOLD, D.D., Miss. Bp.

Work at St. Cornelius' Church, Dodge City

ST. CORNELIUS' CHURCH, Dodge City, is making notable progress under the new vicar (the Rev. Floyd Keeler). Within a month after his assuming charge, the congregation has voluntarily increased the amount which they pay towards the priest's stipend by $200. This has been done without any special "canvass" or whirlwind "campaign" methods, but is simply an evidence of the increased attendance and interest. Another similar advance will place this mission in the list of self-supporting parishes, and this is expected to be accomplished within a short time.

WASHINGTON

ALFRED HARDING, D.D., Bishop

Work of All Souls' Mission—Church at Mount Ranier Ready for Easter Services—Notes

THE MISSION of All Souls' was begun a year ago the first of March, without financial aid. A house was rented and fitted up for its use. By summer enough of a congregation was gathered to warrant the building of a chapel. This was erected and opened last October at a cost of something over $1,300; of this $580 remains to be paid. The work has been self-supporting, and has grown with great rapidity. But the lot is held subject to a thirty days' notice to vacate. Good congregations attend the services; seventy-five or more families have connected themselves with the mission; there is a Sunday school of thirty-five scholars. Under the circumstances the pastor, the Rev. Dr. Sterrett, feels justified in seeking to obtain funds for the purchase of the lot that the permanence of the work may be assured.

THE NEW Church at Mount Rainier is rapidly approaching completion, and will be ready for service by Easter. The Rev. Henry Thomas, rector of Pinckney Memorial Church, Hyattsville, in whose parish this church is located, will officiate there the evening of Easter Day, at 8 o'clock. The church is a neat brick structure, and will meet the needs of the Church people and others in this rapidly growing town.

THE REGULAR monthly meeting of the Sunday School Institute of the diocese was held on Thursday, March 21st, in Epiphany parish hall. The subjects discussed were: "The Transfiguration of Christ in relation to Problems of Faith and Life," led by Canon Devries; "The Lives of Abraham and Elijah," illustrated by specially prepared stereopticon views, by the Rev. J. Townsend Russell, Cathedral lecturer.

A PAROCHIAL RETREAT was conducted in St. James' Church by the Rev. Father McLenthen of Baltimore, beginning with evensong on March 19th, and closing with an early Eucharist on March 21st.

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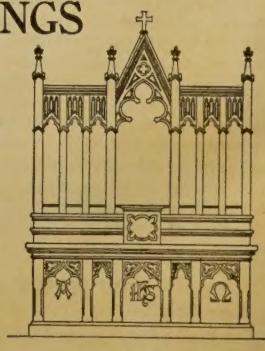

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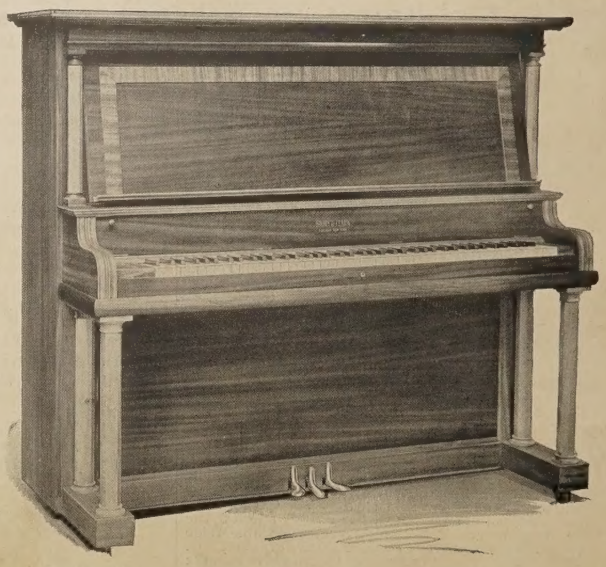

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